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DECEMBER 24, 1959

THE BABE OF BETHLEHEM
John Sutherland Bonnell
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FROM THE CO-PRESIDENTS' VIEWPOINT

We know little about light. We walk intermittently in the dark and the light. With impressive ignorance of Maxwell's electromagnetic theory and the quantum theory we simply regret dark and reach for a light switch. This is habitual with us—reaching to turn on the light.

In earliest times light was made by open fires, firebrands and torches. In the Brunswick Hotel in Lancaster, Pa., is a remarkable private collection of examples of early American lamps, candles and lanterns. In this one exhibit there are hundreds of artifacts, impressive testimony to man's reluctance to remain unnecessarily in the dark.

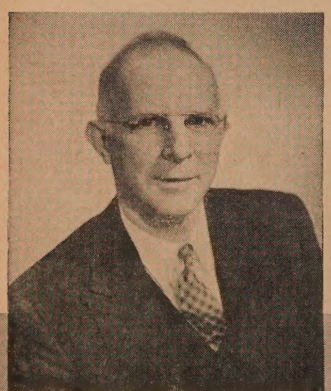
Thinking of these things sets this writer to preparing himself for Christmas.

Of course, it is not ever possible to prepare satisfactorily for Christmas. There is too much mystery about it. The light that God flashed upon the world in the "Christ event" is so infinitely more mysterious than the light that floods the room when someone flicks the wall switch.

Theologians study the "light of mankind" that shone when "the days were accomplished that Mary should be delivered. And she brought forth her first-born son."

They make studies and construct their "light theories" —doctrines of incarnation. All of us can say the words that declare a theory of the incarnation but few of us could defend the words as being adequate or inevitably true. And none of us can do as well as did John:

"At the beginning God expressed himself. That personal expression, that Word, was with God, and he existed with God from the beginning. All creation took place through him, and none took place without him. In him appeared life and this life was the light of mankind. The light still shines in the darkness, and the darkness has never put it out." *John* 1:1-5. (Phillips)



A theory about light needs to be proved but not so the light itself. It is its own authentication. Either there is light or there is darkness. This is what Christmas is telling us —that God acted in Jesus Christ, making a light that was and remains the light of mankind. Because of him we can see some things that without him are in utter darkness.

Light, as Dr. Jacques Barzun suggests, is something that "shows" rather than "explains." It is so with "the light of mankind" whose advent we celebrate each year. But the light that shone over Bethlehem reveals meaning infinitely more than it gives information. By diligence we can seek out information but meaning comes to us, if at all, through revelation.

Many like to believe that the church is the body of Christ continuing his earthly ministry of reconciliation. Yet, when most of us sit in the spell cast by the "Christ event," we want to take the more modest position of John and adopt for our own his disclaimer: "A man called John was sent by God as a witness to the light, so that any man who heard his testimony might believe in the light. This man was not himself the light; he was sent simply as a personal witness to that light." *John* 1:6,7. (Phillips)

Not more than other fractured off parts of the whole church, but not one bit less either, the United Church of Christ is called to witness to the light that Christmas sets blazing in the world. The witness we are to make is not just an exercise in giving testimony. It is a forthright endeavor with utility. Our testimony must require men to believe in the light, to trust it and to walk by it.

While the United Church of Christ is discussing its proposed Constitution, forming new organizations, electing committees, producing pamphlets on ecclesiastical polity and constantly aware of being the cause of extended and expensive litigation, we may be doubly grateful for Christmas. Christmas reminds us—yes it requires us—to think and act straight about who and what we are.

We, as much as John, are sent by God to witness to "the light of mankind." There are myriad pockets of darkness to be lighted. We believe that the light that is in Christ can rout the darkness of contemporary anti-intellectualism, dispel the darkness brought down on mankind by fear and hate and illuminate the Stygian darkness surrounding those for whom life is meaningless and aimless.

Now that our eyes have seen the salvation that Christ has prepared for all—"a light to lighten the Gentiles and the glory of thy people Israel"—we all thank God for Christmas.

Dr. Hoskins is minister and secretary of the General Council of Congregational Christian churches and co-president of the United Church of Christ.

. . . . . Fred Hoskins

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COVER STORY: "Seated Madonna" by Bonnie MacLeary has been described by a fellow artist as "one of the tenderest religious pieces I have ever seen." It shows the mother in a protective posture as though anticipating what was to befall her son. The photograph of the sculpture is by courtesy of the National Sculpture Society, New York City.

The co-editors and staff of *United Church Herald* join heartily in an expression of good will to all readers. May Christmas bless you and your homes. May gifts bring pleasure and God's grace bring peace. May carols rise to your lips in echo of the angel's song. And may our world be a better world in which to live because of Christmas Day.

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The Babe of Bethlehem . . .

is remembered and loved today by millions of men, women and children around the world

JOHN SUTHERLAND BONNELL

ONLY an author with a flair for history would have begun the story of the Nativity as does Luke, the Greek scholar and physician. "And it came to pass in those days," he wrote, "that there went out a decree from Caesar Augustus, that all the world should be taxed."

This sentence, "a decree from Caesar Augustus," literally flings us into the heart of Roman history. Every high-school student knows that Caesar Augustus had waded to the throne of the Roman Empire through a sea of blood.

Power Struggle

After the brutal assassination of Julius Caesar, a struggle for power broke out between three claimants to power—Lepidus, Mark Antony and Octavius. Finally they settled their quarrel by forming a triumvirate and divided the empire into three parts, each ruling one of the three sections.

The three conspirators then perpetrated one of the most ghastly crimes in history. In their greedy desire for wealth they drew up by common agreement a list of three hundred senators and two thousand Roman knights. These proscribed persons were all assassinated and their property was confiscated. Later Octavius eliminated Lepidus, one of his rivals. Five years after that he defeated the combined forces of Mark Antony and Cleopatra. Thus by the year 30 B.C., Octavius had become master of the whole Roman world.

Disregarding his crimes the Roman Senate gave to Octavius the honorable title of Augustus, meaning "venerable" or "majestic." The Senate also decreed that the sixth month of the Roman calendar should be known as Augustus. For forty-five years Caesar Augustus ruled with absolute power an empire that stretched from the Euphrates River in the east to the Atlantic Ocean in the west, and from the British Isles in the north to the cataracts of the Nile River in the south.

According to Luke, the decree of Augustus proclaimed "that all the world should be taxed." Here is a proud Roman boast—*orbis terrarum*, the circle of the earth. It was this "taxing" or "census" decreed by Augustus in the thirtieth year of his reign that sent Joseph and Mary on their three-day journey from Nazareth to Bethlehem. But in reality it was not the decree of Caesar Augustus that set in motion the events that led to the birth of Christ in Bethlehem. It was the decree of the Eternal God. High above the throne of the emperor, who so proudly ruled amid the seven hills of Rome, was the throne of the King of Kings and Lord of Lords.

This is how God's decree reads: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." How strangely and wonderfully this prophecy was fulfilled in that cattle shed behind the inn in the little town of Bethlehem.

In a *History of Rome* by P. V. Myers appears this sentence: "In the midst of the reign of Augustus, when profound peace prevailed throughout the civilized world, Jesus was born in Bethlehem of Judea. The event was unheralded at Rome."

What a triumph of understatement: "The event was unheralded at Rome." The event not only was unheralded but unknown at Rome! Caesar Augustus, strutting in his palace that night in the long ago, little dreamed that in an insignificant outpost of his empire, and at the heart of a subject and despised race, an epoch of history was being enacted.

Conquering Sign

How could Augustus know that a little child, born in poverty and obscurity, would divide the history of mankind into segments—both before and long after his birth? How could Augustus know that three centuries after he had uttered his decree one of his successors to the throne of the empire would lower its proud eagles in deference to the cross of Christ? *In hoc signo vinces*, it read. "By this sign conquer."

Just as oblivious to the momentous event taking place in Bethlehem were the merchant princes feasting in the inn at Bethlehem, the Roman officers busily enrolling the people as they arrived in the city and the stolid soldiery who made up the garrison. Once again God

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Dr. Bonnell is minister of New York's Fifth Avenue Presbyterian Church. Photo of Vincent Glinsky's plaster sketch of "Virgin and Christ Child" by courtesy of National Sculpture Society, N. Y.

had hidden such things from the wise and prudent but revealed them to babes, for yonder where the lad David had often tended his father's sheep this holy mystery was revealed to a band of shepherds.

Far off in the mystic East, a little group of astrologers had been intently watching the heavens. When a new star was discovered shining brightly in the western sky these Magi, or religious seers, believed that this was a portent of some great happening. It could scarcely be less important than the birth of a king. So they set forth, perhaps from Babylonia, on their long quest to find the newborn babe.

Reverent Watchers

What was the reaction of the Magi when arriving at Bethlehem they found not the royal wealth and pomp and power they had anticipated, but a little child asleep in a cattle manger? Were they disappointed and disheartened?

We know that these reverent watchers of the sky heard a whisper in their souls that told them that this child was indeed worthy of their adoration and their most precious gifts.

In a tender and beautiful poem Martin Luther sang the praises of the Bethlehem babe:

Our little Lord, we give Thee praise
That thou hast deigned to take our ways,
Born of a maid—a man to be
And all the angels sing to Thee.

What the globe could not enwrap
Nestled lies in Mary's lap,
Just a baby very wee
Yet Lord of all the world is he.

What a change the centuries have wrought! All that remains of Caesar Augustus today are a few crumbling columns in the Roman Forum, the rubble of what once had been lordly temples, and an occasional mention in Roman history texts—pitiful relics of a glory long departed. But the Babe of Bethlehem, unnoticed by and unknown to the great of the earth, crowded out of the inn at Bethlehem, born in sorrow and poverty, hated and hunted by Herod the king, is remembered and loved today by millions of men, women and children around the world.

While Augustus was Emperor universal peace brooded over that ancient world. For the first time in two hundred years the doors of the temple of Janus were closed, doors that always were kept open in time of war. But it was the *pax Romana*, an enforced peace, like the peace of an internment camp where a gun is pointed at every man's head.

The world before Christ came was a world without love. In Rome the appetite of the people for the cruelties of the arena steadily increased. Caesar Augustus pandered to their cravings by providing battles to the death between large bodies of gladiators. Here is how Augustus himself describes these contests: "Three times in my own name, and five times in that of my sons or grandsons, I have given gladiatorial exhibitions in which about ten thousand men fought."

Although among Rome's many altars there was one altar to pity standing in the heart of Rome, yet it served only to accentuate the prevailing inhumanity of man to man. The fate of helpless old age and unwanted childhood was exposure and death. There was not even one hospital or one orphanage or one place of refuge anywhere in the empire or a single thought given to the unbefriended and the poor. Life for millions of people was a long silent night relieved only by the shuffling feet of those who stumbled in the dark. It was like the dream of a delirious patient who tosses on his bed of suffering and cries out, "Would to God it were morning."

Then a lone star shone in the Syrian sky, a star that betokened the coming of a new dawn. Suddenly the darkness of that long night was riven by celestial light and the angel's voice proclaimed: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."

Throughout our world today are countless multitudes, disheartened and disillusioned by the terrible contrast between the song of the angels and the realities of the world we live in. Why sing Christmas carols or talk about angels, Wise Men from afar, and peace and good will when in truth there is suspicion and hate, fear and tension between the nations and the ever-present threat of atomic warfare?

This was the mood of many people in the United States in 1863 when this nation was riven asunder by its dreadful Civil War. Sitting in his home at that time, Henry Wadsworth Longfellow brooded over this fratricide. Taking up his pen he began to write a poem on Christmas, a poem that clearly portrays the processes of his thought:

I heard the bells on Christmas day
Their old familiar carols play,
And wild and sweet
The words repeat,
Of "Peace on earth, good will to men!"

And in despair I bowed my head;
"There is no peace on earth," I said,
"For hate is strong
And mocks the song
Of peace on earth, good will to men!"

Then pealed the bells more loud and deep:
"God is not dead; nor doth he sleep!
The wrong shall fail,
The right prevail,
With peace on earth, good will to men!"

This is the answer to a certain mood of pessimism and despair. The Christmas story is eternally true:

"God is not dead, nor doth he sleep!
The wrong shall fail,
The right prevail."

On that Christmas Day almost a century ago Longfellow caught a vision of God's sovereignty and his eternal purposes for his children. This is the same truth revealed to the shepherds, to the Wise Men, and to Joseph and Mary.

From his earliest years this vision was lodged in the heart of Jesus. It never grew dim. It was his dream of making this world God's world, a world of brotherhood and justice and peace.

O wonderful Babe of Bethlehem, little boy of Nazareth, divine Christ of Calvary, come back from the long ago and kindle for us the vision you saw—a world that can yet be made God's world, where all children will be loved and protected, where every man will see in his fellows a brother and a friend, where peace shall find a permanent home!

Early Masterpieces Give Depth to Christmas Message

Original of "The Adoration of the Shepherds" by Hugo van der Goes in Uffizi Gallery in Florence.

The original of "The Murder of the Innocents" by Pieter Brueghel the Elder is in a Vienna museum.

WALTER L. NATHAN

THE subject of Hugo van der Goes' "Adoration of the Shepherds" is familiar. But instead of the usual mood of sweetness and charm of many Christmas pictures, this masterpiece of Flemish painting strikes a serious, thoughtful note.

Van der Goes *(circa* 1430-1482) is recorded as a master in the painters' guild of Ghent in 1467. About 1475 he painted a large triptych for Tommaso Portinari, the representative of the House of Medici in Bruges. The "Adoration" is the central part of this triptych.

Thomas à Kempis, like Hugo van der Goes a member of the Augustinian order, had stated the substance of the social gospel in the *Imitation of Christ,* one of the classics of Christian devotion with which van der Goes was undoubtedly familiar. He wrote: "God walked with the simple people and showed himself openly unto the meek."

The "Adoration of the Shepherds" puts this truth squarely before us. Mary, Joseph and the shepherds are indeed plain, simple people. Joseph is the solid master-carpenter, an unassuming, kindly man who has thought much and faithfully puts his trust in God. Mary's features have none of the idealized beauty of most other Madonnas, yet they are warm and open and ennobled by the most unselfish love.

And then there are the shepherds: rough, weather-hardened laborers whose frugal lives were spent at work in the fields. One of them is so simple-minded he can only stare in open-mouthed astonishment, hat in hand. Another instinctively opens his hands as if he wanted to take up the Holy Infant and protect him as he would a newborn lamb. His face glows with the light of the pure in heart when they behold the glory of God.

Thus the "Adoration of the Shepherds" leads our thoughts from the Nativity to the Sermon on the Mount and the Beatitudes. When Christ blessed the meek and the poor in spirit, did he remember being told how they came to him when no one else did, how they alone—to paraphrase the words of a moving modern spiritual—knew from the beginning who he was?

INTO the happiness of the Christmas story falls this tragic note. We rejoice that the Holy Family escaped from mortal danger by fleeing to Egypt, but we cannot forget the children of Bethlehem whom Herod in his furious rage committed to the sword.

Pieter Brueghel the Elder *(circa* 1525-1569) painted this biblical event in the setting of his own time and country then torn by bitter warfare between Catholics and Protestants. His biographer assures us in a terse statement that the picture is a truthful record of what had occurred in unhappy Flanders.

Yellow and red-brown houses huddle around an old church, their low-hanging gables covered with fresh snow. Bare trees etch the pattern of their branches into a dark green sky. A couple of empty barrels lie frozen in a shallow black pool.

But the muffled silence of the winter day has been rudely shattered. Without warning a troop of lancers has entered the village to execute their dreadful mission. Under the eyes of terrified fathers and mothers they are rounding up helpless infants to put them to death. Tears, supplications, heart-rending appeals are of no avail. The red-coated leaders of the raiding party turn deaf ears as they watch their subordinates proceed with the systematic murder. A young captain dismisses their protests with a shrug.

Pieter Brueghel was no cynic who used the agonies of his people merely as subject matter for his brush. Unfortunately, the "Murder of the Innocents" is not just an incident of past history that should best be forgotten. With the fires of a hundred Lidices and of Hiroshima still fresh in our memory we cannot shake it off as a heathen orgy.

Countless innocent children are doomed to die if we permit another even more ghastly war to erupt. Until we learn to love our neighbors—yes, and even our enemies—as Christ wants us to love them, the children of Bethlehem died in vain—and so has the one for whose sake they died.

Dr. Nathan, a layman, teaches the history of art at Bradford Junior College, Bradford, Mass. He has been chairman of the Social Action Committee of the Massachusetts Congregational Christian Conference. Photos by courtesy of the author.

Beyond the Secular

WHOSOEVER shall be found observing Christmas, either by forbearing labor, feasting or in any other way as a festival, shall be fined five shillings." So decreed the General Court of the Massachusetts Bay Colony in 1659. That is the way it was 300 years ago.

A lot of snow has fallen since the enactment of that legislation—and times have changed!

Reports indicate, for example, that Christmas this year, despite strikes and the mounting cost of living, is to be a very merry one for most of us who live in the United States. "Christmas business is brisk" was a page 1 headline of *The New York Times* as early as Sunday, November 29. And most of us have looked forward to the excitement of opening our gifts and sitting down to tables loaded with delectable food.

On the whole, this happy observance of Christmas is more emotionally satisfying and perhaps more wholesome than the dour reaction of the colonist forefathers in 1659 to the medieval metaphysical myths and ecclesiastical pretensions they so despised.

But the danger today is that too little heed shall be paid in our secular and bacchanalian observance of Christmas to the spiritual and ethical implications of this most significant event of history. Let us not forget the cradle at Bethlehem where a pure-hearted mother brought forth her first-born son whom she called Jesus, and let us kneel in gratitude and humility before him. For we believe with all our hearts that the love embodied in Mary's child must become incarnate in all the children of men if there is to be "on earth peace, good will toward men."

An Assurance of Victory

AS THIS issue of *United Church Herald* went to press, our newspapers were still concerned with the tragic suicide of Povl Bang-Jensen, former senior political affairs officer of the United Nations.

The body of the handsome Danish diplomat, father of five children, was found on Thanksgiving Day in a lonely wooded park, less than two miles from his home in Lake Success, Long Island, where he had placed a pearl-handled pistol to his temple and pulled the trigger.

There is something infinitely sad in such an occurrence. Just what happens to a man whose situation becomes so desperate that he destroys himself? What happens to his faith and will to live that he yields to the compulsion of taking his own life?

Mystery may forever shroud the precise factor that triggered Povl Bang-Jensen to take his life. But students of human behavior, such as Émile Durkheim in his authoritative book *Le Suicide*, say in effect that suicide is a sensitive and accurate barometer of the disillusionments, the anxieties, the frustrations of a man and of the society in which he lives.

Everything we know now about the Danish diplomat appears to fit into Émile Durkheim's pattern. Sixteen months ago Mr. Bang-Jensen was relieved of his high post in the United Nations for withholding the names of Hungarian refugees who had given him confidential information for a U.N. report condemning Soviet suppression of the 1956 revolution. He had promised the Hungarians who testified before the U.N. committee that he would never reveal their names, assuring their families remaining in Hungary against Soviet reprisals.

Povl Bang-Jensen was an extremely sensitive man. He seems to have been a man of integrity and had done what he believed was the only honorable thing. For months he had endured in silence his loss of status. He had been harrowed and shocked by the failure of certain people to speak up courageously in his defense against what he described in his suicide note as "the forces I was up against." And so—harassed, wounded, disillusioned—he put a gun to his head, ending frustration and despair.

Most truly sensitive people—thwarted and hurt at times by the disillusionments and disappointments of life—find themselves engaged for a moment at least in inner debate as to the "use" of carrying on. Is it worth the bruises, the conflict, the insults? Is there not an easier way? Questions such as these rise up to taunt the tormented and fatigued mind.

What then is the answer? Or is there one? Walt Whitman in his poignant *O Me! O Life!* gives us a suggestive reply: "That you are here—that life exists, and identity, that the powerful play goes on, and you will contribute a verse."

Perhaps at first reading this doesn't seem enough or even relevant. Yet on second thought, it appears quite ample. Is it not a purpose to live for that we need, an assurance of final victory, and are we not reminded in this Christmas season that "a verse" is what God's angel contributed on the night when Jesus was born?

"Be not afraid; for behold, I bring you good news of a great joy which will come to all the people; for to you is born this day in the city of David a Savior."

How impotent and insignificant must have seemed the report of the shepherds about an angel and a verse at a time when Caesar Augustus' legions were tramping every road of the Mediterranean world. Yet Caesar Augustus would soon perish and the Roman Empire crumble. But millions of Christ's followers are still repeating during this Christmas season the verse and the song of the angel choir whose rapture resounds: "Glory to God in the highest, and on earth peace among men. . . ."

In this faith that there is a purpose and that there is a final victory—despite harassments, disillusionments, frustrations—we may all play a meaningful role and contribute something as the drama of existence leads toward its triumphant denouement under the direction of an infinite and eternal God. This we believe! avm

Neighborhood children listen intently as Monica Dickens reads "A Christmas Carol" beloved by children and adults 'round the world.

A Christmas Afternoon with Monica Dickens

A gasp of wonderment escapes a young listener as a ghost appears.

THE Ghost of Christmas Present rose. 'Spirit,' said Scrooge submissively, 'conduct me where you will. Tonight, if you have aught to teach me, let me profit by it.' "

The exciting words of probably the most famous English Christmas story hold spellbound the little group of neighborhood children on the floor around her as Monica Dickens reads *A Christmas Carol* written by her great-grandfather Charles Dickens, "the laureate of the British Christmas."

Charles Dickens (1812-1870) is one of the most striking figures in the history of English literature. Starting from the humblest position in life, he was at 30 years of age a great writer. Having himself known the lot of the poor and persecuted, Dickens dealt in large part with the social wrongs of the day.

Charles Dickens' great-granddaughter, Monica, lives today in New and not Old England. With her husband, Commander Roy Stratton, USN retired, she makes her home in Falmouth, Mass., on Cape Cod. Here, two hundred and fifty-one years ago, our First Congregational Church was established in this old whaling and boat-building town.

Each year at Christmastime the neighborhood youngsters have almost as difficult a time waiting for the afternoon when Monica Dickens reads the story of old Scrooge, Marley, the ghosts, Bob Cratchit and Tiny Tim as they do waiting for Christmas Day itself.

With the illustrious Charles Dickens as an ancestor, it is scarcely surprising that Monica Dickens is a popular novelist in her own right. As an author, she loves words and can give them the suspense and color that make any story come alive. But it is *A Christmas Carol* that, year after year, the children come to her home to hear. And as the tale unfolds they listen wide-eyed as old Scrooge is transformed from a "squeezing, wrenching, grasping, covetous old sinner" to a happy man who knows at last that the true spirit of Christmas is a spirit of joyous giving. For as his nephew said: "Christmastime is a kind, forgiving, charitable time . . . when men and women seem by one consent to open their shut-up hearts freely . . ."

And the children are happy when it is said of old Scrooge: "He knew how to keep Christmas well, if any man alive possessed the knowledge. May that be truly said of us, and all of us! And so, as Tiny Tim observed, God Bless Us, Every One!"

FRANCES S. SMITH

Arriving early, smaller children delight in helping their hostess trim Christmas tree, placing balls on the lower branches.

Monica Dickens and her husband, Commander Roy Stratton, cherish photo of Charles Dickens and two daughters, Monica's great-aunts.

"And lo! It was Scrooge at the door of Tim Cratchit's house!" Monica Dickens' voice rises dramatically as she nears the end of this beloved classic, reminding us that the true spirit of Christmas lies in giving.

Photos by Three Lions, New York

Do We Really Mean One Mission?

TRUMAN B. DOUGLASS

DO WE really believe there is "one mission" of the church? In what sense do we mean "one mission"? How would the life and program of our churches, and the life and activity of the whole Christian church be different from what it is today if we should take this principle seriously?

Human Behavior

One of the curiosities of human behavior is the tendency to assign a truth to the realm of platitudes and truisms before it has even been tried. G. K. Chesterton once remarked that if almost any simple copybook maxim should actually be put into practice there would be something like a revolution on the face of the earth. Chesterton was touching upon something very important. There are many areas of human life in which our blundering and incompetence are due to the fact that we do not know enough—and know that we do not know enough. But there are other areas in which we know a great deal, but in a sense do not really "know" it, for this knowledge has not taken possession of our minds—of our bones and viscera.

To say, for example, that there is "one mission" of the Christian church in our time is on the point of becoming commonplace. But to what extent have we accepted this platitude? How far do we really believe it? To what extent is it being increasingly expressed in the actions of Christian individuals and the Christian church?

There are some disquieting facts that I find it difficult to ignore. We sometimes speak of our generation as the "ecumenical era" in Protestantism. I would not minimize the extent to which this designation is justified. If we are to be realistic, however, I think we must recognize that there have been other times, not so long past, when the sense of "one mission" was stronger than it is today.

For example, the very names of the major organizations that now serve the Congregational Christian churches in their missionary effort at home and abroad are reminders of an earlier era when, though the word "ecumenical" was not in common use, the spirit and practice of the denominations may have shown more of the true marks of ecumenicity than our own.

Our overseas mission board is called the American Board of Commissioners for Foreign Missions rather than the "Congregational Board" because in its early history it was an instrument of united work for the Congregational churches, the Presbyterian Church and two bodies of Reformed churches.

The American Missionary Association, now a part of the CC Board of Home Missions, has that name because it was at the start an interdenominational organization, with Baptists, Congregationalists, Presbyterians and members of several other communions joining to carry on anti-slavery efforts and later to provide educational opportunities for the emancipated Negroes in the South.

The Congregational Home Missionary Society, another constituent part of the Board of Home Missions, was originally the American Home Missionary Society, supported by the Presbyterian and Reformed churches as well as by Congregationalists. Its remarkable history is a history of the westward thrust of our nation's life. Similarly, the Congregational Education Society, also a constituent of the Board of Home Missions, was at one time the American Education Society, serving several denominations.

Sudden Upsurge

These organizations were eventually left in the hands of Congregationalists because in a period of increasing denominational imperialism other communions felt obliged to form their own missionary bodies. They believed it was important that people in India or China or in the newly settled villages on the western border of the United States should become Christians. But if we are to judge from events we must say they believed it was almost equally important that people in these places should become Christians after the manner of Presbyterians, or Baptists, or whatever.

I have often wondered why there should have been this sudden upsurge of united effort on the part of American churches a century or more ago and why it should have been so short-lived. I believe it was because the churches were rediscovering the meaning of the church as a mission. They were seeing this mission without all the complications and confusion of accumulated denominational traditions, rivalries and vested interests that are familiar to us

Dr. Douglass is executive vice president of the CC Board of Home Missions. Photo by courtesy of the Office of Communication.

today. Because they saw the mission with the clarity of fresh discovery, they also saw that it was one mission. Here was a gigantic task that was beyond the resources of all of them together; why should they care under whose auspices or name it was undertaken?

Our fathers looked out upon a world containing vast areas in which Christ was not known. And it was much more important that the people of these regions should know Christ than that they should imitate the practices of particular sectarian groups in countries where the church had been longer established.

In our own country there was the rude life of the expanding frontier to be civilized. Here were hundreds of new communities without churches and without schools. Here were children growing up without knowledge of Christian faith and morality. A tenth of the nation's population was being liberated from slavery and it was without training for the responsibilities of citizenship. Millions of immigrants were arriving from distant parts of the world; they had no knowledge of the religious tradition that had so decisively shaped the social and political life of the nation.

Social Movements

There was an obvious urgency about the missionary task of the church. Consequently, the churches gave themselves to it with an *élan* and a spirit of self-abandonment that overrode parochial and denominational limitations.

Today the frontiers are less apparent, less easily traced. They are frontiers where ideas meet in conflict rather than clearly marked geographical boundaries. They are the frontiers of vast social movements, such as the rise of the submerged colonial peoples all over the world and their demand for self-determination.

The frontiers within our own nation no longer stretch up and down an advancing western border; they are everywhere. They are within our cities—where, within a single generation, the American people have turned from a predominantly rural to a predominantly urban way of life.

It requires intelligence and imagination—a high degree of genuine sophistication—to understand the nature and urgency of the Christian mission in our time. For this reason the Christian, whether he be a minister or a lay person, is required to be in the fullest sense a contemporary man or woman.

Dr. Truman B. Douglass, executive vice president of Board of Home Missions.

One cause of the frightening irrelevancy of the church to the society of our time is the radical estrangement between the minister and the world. Too seldom is the minister genuinely a contemporary man. The people whom most ministers know are mainly church people. Worse than this, they are not even people. As the minister meets them they are likely to be stereotyped reactions to people's stereotyped idea of the ministerial stereotype.

Some months ago I made a speech to a conference arranged by agencies of the United Church of Christ—a conference on problems of the city church. I took the position that one thing that is wrong with the city church is the lack of ministers who are authentically city men. Protestantism is under a severe handicap because there are so few ministers who do not regard the city with either fear or hate.

The vast majority of the Protestant ministry comes from small towns, has been trained in small, semi-rural colleges and is prone to identify the values of rural civilization with the values of Christianity. So the typical clergyman is terrified by these vast agglomerations of human beings in the city, by the city's monstrous vitality, its myriad forms, its restless energies, its sheer dynamism. He is repelled by a society that deals so impudently with the proprieties that a polite, middle-class Protestantism identifies with a "Christian culture."

The clergyman is alienated from the city by his rural moralism. He looks with extreme alarm upon the neighborhood tavern, which is actually a highly significant urban institution. He stands aghast before the city's night life, its economic extravagance, its Bohemianism. He sees all this as evil and does not consider whether there may be more vicious forms of evil in small-town snooping, gossip, Philistinism and ruthless cruelty toward the nonconformist.

The minister who would understand the role of the church and the nature of its mission in today's world must be in the fullest sense a contemporary man. So must the Christian lay person. Here we Protestants have two great advantages if we would only make use of them.

In the first place, the Protestant minister is not required to adapt himself to the ministerial stereotype.

Contemporary Man

He is not required to isolate himself from the world by his manner of dress, or by the nice-Nelly demeanor set forth in the Hollywood caricature of the Protestant clergyman, or by employing a stained-glass voice when he speaks, or by being conventionally horrified at the forms of human behavior that are supposed to leave ministers horrified.

He has the privilege of going here and there in the world, at least a part of the time, incognito—which I believe is necessary in our time if he is to be truly a contemporary man. The second great advantage of Protestantism is in our conviction that the laity are the church. In the persons of its lay people the church is already in the world, knows something about the world's problems and its needs, and has the possibility of addressing its faith and message to the world in the places where the daily business of the world is being carried on.

But something more than the fact of being physically present in the midst of the world is necessary if we are to see the Christian mission and the mission of the church in our time.

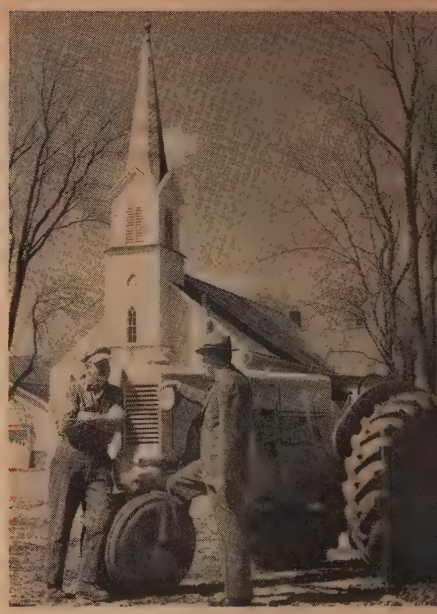
I recall a remark by Margaret Mead, the anthropologist. "Today," she said, "in order to understand a teen-ager it isn't enough merely to have been one." That is true. It requires an act of will—an act of creative imagination.

This is true also of the Christian mission. Many acts of disciplined and

(Continued on page 30)

PATTERNS of church cooperation in rural America

ALFRED C. BARTHOLOMEW



Salem E and R Church, Alhambra, Ill., is well aware of rural church problems.

THE trouble here is that there are too many churches in one town."

"If we spent as much energy fighting the devil as we spend fighting other churches, we could have defeated him years ago!"

So run the comments of laymen and ministers alike in many town and country communities in America. And yet these remarks are being made at a time when news stories in both the religious and secular press attest to the growing strength of the ecumenical movement—and when we are witnessing some of the largest mergers of denominations in modern church history.

Enough Buildings

The former executive secretary of the Home Missions Council of North America, Dr. Mark Dawber, once said that there are enough church buildings and congregations already in existence to provide adequate churching of America—if only they were in the right places! Although this comment may no longer apply, in the light of today's great population growth, the problem persists. It is highlighted by the findings of one research study that shows one church for every 254 persons in one state alone. The National Council of Churches' Department of the Town and Country Church recommends that no new church should be organized until after existing churches number one to every 3,000 people.

This concern with overchurching is not a new one in the smaller communities. It is now sharpened, however, by the great change in transportation and communication that makes the "buggy-haul" parish out of date and no longer needed. Ever since Theodore Roosevelt's Country Life Commission a half-century ago pointed out the weaknesses of rural institutions, the church has been at work to find a remedy.

The enlargement of the service areas of stores, banks, post offices and the like has tended to do away with the inefficient and to expand the efficient. Public-school policy has almost abandoned the one-room, eight-grade, one-teacher school, replacing it with the consolidated grade school. It is also consolidating high schools. These schools, it is believed, are better able to prepare young people for life in today's more complex world.

It is difficult to measure the effect of national and international ecumenicity on the churches in a small town. There has been no clear willingness on the part of rural or small-town congregations to merge either with others of the same denomination or with congregations of other denominations.

The rural institution's dislike of change has tended to keep churches alive long after business firms, for example, would have been dissolved. This tendency has been helped along by denominational policies, which see the loss of one local church as a form of suicide. The easiest course to follow has been to use student supply pastors, to call retired ministers for part-time service or to yoke several churches.

In spite of this gloomy picture, there have been brave attempts to overcome the difficulties. These are more than mere schemes or techniques. They are based on the recognition that the church is one body, that all the members do not have the same function but that unity is more important than differences. Most denominational church members do not recognize basic differences in doctrine, as is shown by the ease with which they transfer from one denomination to another. They recognize only patterns to which they are accustomed.

Some years ago when a man was asked the difference between his church and a nearby church, he replied, "They say, '*Unser Vater*' ('Our Father'), and we say, '*Vater unser*' ('Father of all of us')!"

Federated Church

One type of local church cooperation is the federated church. In this pattern the congregations of two or more denominations in a neighborhood agree to come together as one local congregation. They hold property as one group. They elect one pastor, usually alternating among the denominations making up the new church. The members themselves keep their ties with their own denominations in the matter of benevolent gifts and representation in the councils of the church.

When members move to another community they are transferred as members of their denomination. Newcomers to the neighborhood are asked to indicate a preference among the denominations represented in the federated church. Properties can be used for a variety of purposes or sometimes sold so that new facilities can be secured. But to the community the church is one.

This is another in a series of articles on the "Town and Country Church," the interdenominational home mission study theme for 1959-1960.

Dr. Bartholomew is professor of rural church work at Lancaster Theological Seminary, Lancaster, Pa. Photo by Eilers' Photo.

Another venture in cooperation has been the attempt to unify the witness of several churches in the person of the minister. This has been called the "yoked field," but this term may have many meanings. In this case the "yoked field" refers to a neighborhood where two congregations of different denominations elect one and the same pastor. Usually the worship pattern is continued in each church according to its custom. The pastor leads services in one church at one time according to its usual pattern and in the other church at a later time according to its pattern.

Other parts of the church's program are also interlocked. Usually one pattern is developed for Christian education, Sunday church school, weekday church school, vacation church school and leadership training, using the combined physical and human resources of both. The youth programs, women's programs and men's programs are also planned jointly. In a situation like this, some individual patterns may be retained and others given up for the sake of the unity of witness and organizational strength.

Larger Parish

Somewhat like this, but older, is the interdenominational Larger Parish. Here churches of various denominations in one parish are grouped together. The plan is workable in terms of driving between them and getting around. The ministerial resources are pooled and sometimes staff members are added who could not have been engaged by any one parish alone. The genius of this plan centers in the Larger Parish Council, made up of representatives of the various congregations. Program is sometimes unified on a neighborhood basis rather than along denominational lines or within the parish as a whole, but the entire program is so integrated as to present a united Christian witness in the community.

These three methods do not make up a complete list. Many other forms and variations on these forms have been used. Usually they were not developed as a program by denominational or interdenominational agencies and then promoted; rather, they were worked out in local communities, then made known and copied, with changes, elsewhere. This is why it is not possible accurately to define the terms.

America is on the move. Some communities are experiencing rapid gains in population. Others are seeing many of their families move away.

Denominational policy at the turn of the century was to set up churches in every blossoming village so that the denomination would "be there" when the new residents moved in. But not every village became a Chicago or a Pittsburgh. Some villages, which never did have more of a population boom than to double from 150 to 300 persons, nevertheless had several congregations organized and "first units" of churches built. These have been kept going for more than half a century even though the congregations have never increased.

If the church is to be understood as one body, as St. Paul said, then it must face the problem of six-finger hands and double-footed legs. When these things happen in the birth of children, surgery removes the extra fingers or feet to make a normal child. The time has come for surgery in the town and country church.

Creative Imagination

The creative imagination and devotion of laymen started the thousands of churches that followed the frontier across America, so that our nation came to be thought of as a Christian nation. Today there is need for new pioneering thought by laymen in local congregations. They might consider a merger of small churches. They might work out the denominational trading of parishes and equipment from one village to another. They might use one of the cooperative patterns already developed. Or they might think of something that has not yet occurred to any of us.

The beginning of all such renewal is a fresh look at the purpose of the church in the community. One thing it must never be—a social club of like-minded people. It is—and must be—the living witness of the living Christ in our complex world.

ON BUTTONS AND BLESSINGS

MARY JEAN IRION

I PICK up the little plaid flannel shirt, still warm from the dryer, and moan aloud. What, again? Another button off? What do those boys do at school besides pull each others' buttons off? No wonder Johnny can't learn to read! He's too busy pulling off Mark's buttons.

At heart, I am not a button-sewer. There are a thousand—no, a million—things I'd rather do than sew on buttons. But I find one that nearly matches and get out the needle and thread. Such a simple, homely operation. Needle in. Needle out. Thread following. So simple. Too simple. Anyone can do it. Unless, that is . . .

What if I had no hands—no fingers that could move and grasp to push the needle in and pull it out? How I would stare, then, at the hands of others and wish, long, yearn, weep for nimble fingers that could sew on a button!

What if I had no shirt—no shirt for you on this cold morning, my dear little boy, when you have to go out to school and need a shirt to keep you warm? How I would gaze at the shirts in store windows and run away in tears to keep from breaking the glass with my fists and snatching the good warm shirt that you have a right to! How glad I would be to have a shirt with only a button missing!

What if I had no you, Mark? What if suddenly you were gone and this little shirt, still warm from the dryer, would never again be warm from your sturdy body? How I would remember this tedious task and weep aloud on the street corner, stopping the women who passed by, crying, "Sew on the buttons! Sew on the buttons!" until someone took my arm and led me home!

Oh, it isn't everyone who can sew a button on a little plaid flannel shirt. Only a very specially blessed person can do it—as I am doing it now.

Mary Jean (Mrs. Paul E.) Irion of Prairie View, Ill., is the wife of the professor-elect of pastoral theology at Lancaster Theological Seminary, Lancaster, Pa.

The 1960 Allied Enlistment Program

THE church is the new society. Yet strangely it is a society that must be continually called to renewal.

The Old Testament records a continuing dialogue between the Covenant-maker and the covenant-breakers. The New Testament proclaims the new covenant and the establishment of the new society. Yet even as it does so, it calls for repentance and renewal. Churchmen in our time have talked about mission and unity, but soon the demand for renewal intrudes.

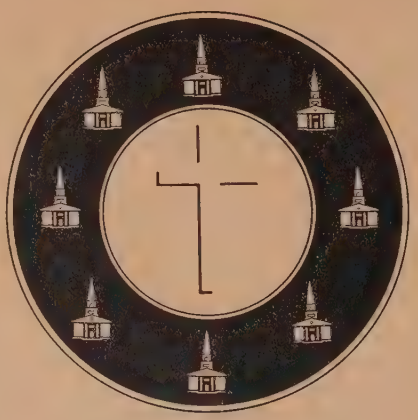
A church that makes antiquity the sole test of orthodoxy, that equates its time-honored institutions and forms with the kingdom of God, that has a blurred vision of the New Creation is a church of motion without meaning. But the message of a new life and a new people has again and again proved irrepressible. It is being heard once more in our generation. Only a radically new church, a transformed church can be a fit instrument for God's vast redemptive task today.

Creative Power

How, then, does renewal come about? This should be the subject of serious discussion in all our churches. One thing can be said categorically: It does not come by our clever scheming. It is a thing of the Spirit, and the Holy Spirit is unpredictable. Who knows where it will touch? Who can direct or control its movement? Renewal is at last a gift. We must receive it. Are we prepared for that gift?

We need to learn again the biblical meaning of "waiting on the Lord." We have talked endlessly. The air waves are full of the confused voices of men. Are we prepared now to listen to one more voice? Are we prepared to hear once more the word in all its destructive and creative power? We may be startled by what we hear and it may be profoundly disturbing. Are we prepared to have our institutions and forms shattered, to have our local structures torn down and to have our programs destroyed and rebuilt? Are we prepared to receive that word?

Suppose the Holy Spirit declares that our very buildings and budgets are an abomination, that they are a barrier to an authentic witness in our culture? Can



we receive even that news and not turn away sorrowful? Renewal is an about-face, a radical break with the past. It does not come except through pain—and maybe even humiliation. Obedience has its price.

We are just emerging from the first full year of our Allied Enlistment, the carefully planned program through which groups of churches in our united fellowship have banded together under an area director and guest leader for instruction in the use of *Our Christian Enlistment* materials in the local church. In 1959 nearly 1,400 churches sent representatives to the four training meetings held in 110 areas.

This is no small program. With expertly prepared meeting guides, charts and filmstrips church leaders are helped to confront the basic question of the nature and mission of the church. They learn that "the church is God's community on earth. It has no legitimate life of its own—only the life that God gives to it. . . . Both its life and its mission we see and know in Jesus Christ."

From this they are led to an examination of the entire scope of the local church's program, using standards, questions and bibliographies supplied by national secretaries experienced in the fields of worship, Christian education, missionary education, social action, evangelism and others.

Weeks of program discussion culminate in a planning conference sponsored by the Program and Budgets Committee. Immediate and long-range program is determined. A realistic budget is prepared in relation to the new program. Special stress is laid on the talents and people needed for the program. The Cultivation Committee then has the job of interpreting the program and needs to the local parish while the Visitation Committee has the responsibility of raising the money on Visitation Sunday.

Does all of this mean that we have developed a new bundle of tricks that can guarantee renewal? Of course not. And its authors make no such claim. Renewal in the biblical sense is still the gift of the Holy Spirit. It eludes all our clever manipulations and comes to rest where we least expect it. We cannot produce, either by our labors or our formulas, the radical transformation, the outburst of creative power that is real renewal. God alone can do that.

Ultimate Mission

What we are discovering however—and to this we gladly witness—is that the churches that take this program seriously and follow it with care are feeling new life in their veins. The Allied Enlistment is forcing many of us to face up to some of the elementary questions about the church. Laymen and women are asking with new urgency about the church's reason for being, about its ultimate purpose and mission. Dry bones are coming to life, taking on the flesh and blood of exciting new programs. The mission is being put at the center of the church.

The hard lessons of obedience are slowly being learned. In this program there are significant signs of hope. More than anything else in our fellowship in recent years, the Allied Enlistment shows promise of lifting the sights of all our churches. Perhaps it is preparing the way for God's gift of renewal.

Plans are now well advanced for our 1960 Allied Enlistments. It is our hope that in the new year every synod and conference will participate and that every church will have an opportunity to join in the venture. Ministers and churchmen who are interested should immediately contact their synod or conference leaders for information about the Allied Enlistment meetings, where they will be held and how church representatives can register for them.

S. MACON COWLES JR.

Dr. Cowles is program secretary for promotion of the CC Missions Council.

Consultation leaders: the Rev. Alfred F. Schroeder, the Hon. Byron L. Johnson and Mrs. Frank Havice.

F. NELSEN SCHLEGEL

Group considers church's responsibility for the aging

APPROXIMATELY forty people, most of them representing eleven national boards and agencies of the Congregational Christian and Evangelical and Reformed churches, met in Cleveland, November 4 to 7 to consider "The church's responsibility for the aging." An unofficial consultation, it brought them together to evaluate the programs in the United Church of Christ that affect senior citizens and to consider coordination of agency programs in the years ahead.

Dr. William C. Fitch of Washington, D. C., executive secretary of the National Association of Retired Persons, gave the keynote address on "Understanding and meeting the needs of our older citizens." After discussion, the group next considered the ways in which the CC and E and R churches are meeting these needs. Leaders were the Rev. Joseph W. Merchant, inner-city church secretary for the CC Board of Home Missions, and the Rev. Herman A. Fenske, superintendent of the Evangelical and Reformed Church Home in Buffalo, New York.

Two other major addresses stimulated the thinking of the group. Mrs. Geneva Mathiasen, executive secretary of the National Committee on Aging, dealt with "Preparation for retirement" and the Hon. Byron L. Johnson, Congressman from the Second District in Colorado, gave important guidance in his discussion on "Housing for senior citizens."

Under the leadership of the Rev. William E. Wimer, director of adult work and family life for the E and R Board of Christian Education and Publication, the group compiled suggestions that may serve as a guide in future consideration of the problem of the aging and the development of programs to be proposed to the churches. Boards and agencies participating in the consultation were: the Board of Christian Education and Publication, the Women's Fellowship, the Women's Guild, the Churchmen's Fellowship, the Commission on Health and Welfare Services, the Council for Christian Social Action, the Congregational Christian Service Committee, the Annuity Fund, the Board of Home Missions, the Board of National Missions and the Commission on Church and Ministry. The Rev. Alfred F. Schroeder, pastor of Christ E and R Church, Belleville, Ill., was moderator of the consultation.

Those appointed to the continuing committee are Mrs. Frank Havice, Boulder, Colo.; Dr. William K. Newman and the Rev. Joseph W. Merchant, New York; Florence A. Partridge, the Rev. Harold H. Wilke and the Rev. F. Nelsen Schlegel, Cleveland, Ohio; William E. Peterson, St. Louis, Mo.; the Rev. Lee W. Rockwell, Chicago, Ill. and the Rev. William E. Wimer, Philadelphia. The committee will meet at Buck Hill Falls in Pennsylvania late in January of 1960.

Congressman Byron L. Johnson, a leader in the development of cooperative housing for the aging, addressed the United Church consultation in Cleveland last month.

Mr. Schlegel is associate secretary of the E and R Commission on Christian Social Action. Photos by courtesy of CCSA.

FROM BROADWAY TO CHURCH CHANCEL

HOW ONE CHURCH USED DRAMA TO PROVIDE BACKGROUND FOR FOREIGN MISSION STUDY THEME

LORING D. CHASE

NEVER let anyone tell you that women are not logical!

When it was announced that the foreign mission study theme for 1959-60 would be Africa, the chairman of our Women's Fellowship program committee here in the Congregational Church of New Canaan, Conn., put the following questions to herself and her friends:

Q. "What is the most vivid recent book you can think of that tells the story of Africa?"

A. "Alan Paton's *Cry, the Beloved Country*."

Q. "What would be the best way of presenting this story to the members of our church?"

A. "A dramatic presentation."

Q. "Well, what is the best possible dramatic presentation?" (A "dramatic reading" of the book had been published but this seemed more static and less dramatic than the novel itself.)

A. "I know—the musical version, 'Lost in the Stars,' that was on Broadway a few years ago is probably the best possible and the most artistic arrangement. Maxwell Anderson wrote the words and Kurt Weill the music."

Q. "But won't this call for a big cast and for Negroes with talents of professional caliber?"

A. "Well, our church's baritone soloist, James Young, is a Negro and the Wilton Congregational Church in our neighboring town has a Negro soprano soloist; and there must be Negro choral groups that would be interested. Let's ask them."

Robert Jefferes and Ross Eberman were scene stealers in "Lost in the Stars."

Q. "A venture like this will call for expert direction, won't it?"

A. "Nancy Cole, our associate minister's wife, is as good a director as you will find anywhere."

Q. "But how will we costume such a production?"

A. "There are people here in New Canaan who have lived in South Africa recently. Let's ask them to advise us. And Mrs. Durrenmatt can do magic with a needle."

And so cast and chorus were recruited. Costumes were made, properties were assembled. Soon lights burned late in the parish house as rehearsals began. Members of the cast were all strangers to one another. Some who commuted to New Canaan began to feel as though they were finishing rehearsals just in time to catch the train back to New York City and their day's work. Others were Negroes from the local community and from neighboring towns who had already put in a long day's work before coming to rehearsal.

The play itself—both in song and dialogue—gives expression to the deep hostilities and suspicions that members of each race hold toward the other—in Connecticut as well as in South Africa—and yet by means of the play, the entire cast worked through all surface uneasiness and self-consciousness to a deeper level of mutual understanding. By performance time, many members of the cast had not only mastered the play, but had lived through an actual experience of interracial understanding.

Interest was so widespread that it

Dr. Chase is minister of the CC church in New Canaan, Conn., and served as co-secretary of the Commission to Prepare a Statement of Faith for the United Church of Christ.

Photos are by Dr. George D. Cole, associate minister of the New Canaan church.

was decided to give two performances of "Lost in the Stars." The staging was simple. With the help of carefully preplanned lighting, the action moved up to the pulpit platform, into the choir and back again. Borrowed lemon trees and large house plants suggested the subtropical out of doors.

The play thus flowed without interruption or intermission and without need of explanation as it dramatized the search of the Rev. Stephen Kumalo for his son, his finding him only after the boy had committed murder.

On the evening of each performance the church was crowded, with almost an equal number of light faces and dark faces in the audience. Among them was a woman with several children. As they were ushered down the aisle and she saw where they were to be seated, she said to the usher: "You mean there's no separation?" "Of course not," came the quick answer. "This is a Christian church."

The lights dimmed, the overture concluded and the play began. The audience seemed literally spellbound. "It was not a performance that we watched," someone remarked afterwards, "it was an experience that we lived through."

William Lewis directed chorus recruited from Norwalk and Stamford.

James Young as Rev. Stephen Kumalo rehearses with Michael Irving as a probation officer.

The singing leads were taken by Betty Jones, soprano soloist at Wilton Church, and James Young, baritone soloist at the New Canaan Congregational Church.

LAYMEN MEET IN ST. LOUIS FOR

More than fifty officers and leaders of the E and R Churchmen's Brotherhood and of the CC Laymen's Fellowship gathered last month at Trinity E and R Church in St. Louis for a series of planning meetings. They came from as far as Tillamook, Ore., and Atlanta, Ga., and included dentists, labor union leaders, management executives, farmers, ministers, insurance men, salesmen, office workers and engineers. Representing the type of devoted and informed leadership that is increasingly being developed in the United Church of Christ, theirs was the task of projecting a men's program for the emerging denomination.

In a joint meeting of the Laymen's Fellowship board of directors and the Churchmen's Brotherhood board, the main topic for discussion was the proposed Council for Cooperation of Men and Women as outlined in the proposed Constitution for the United Church of Christ. This council would bring together in a single cooperative body the following organizations now functioning independently: the CC Laymen's Fellowship, the National Fellowship of Congregational Christian Women, the E and R Churchmen's Brotherhood and the E and R Women's Guild. If this council comes into being, it will be unique among the lay organizations in Protestant denominations in this country.

The Rev. Robert E. Briggeman, pastor of Salem E and R Church, Norwood, Ohio, addresses laymen's conference on the use of adult program guides for 1960.

At a meeting of the Laymen's Fellowship board, it was reported that the men are making progress toward the goal of $25,000 set by Congregational Christian men for the support of the "Off to Ad-

North Dakota CC Women Conduct Area Workshops

In an unexpected blizzard when it should have been pleasant fall weather, Congregational Christian women of North Dakota tried an experiment that they believe will have positive repercussions in their state.

The blizzard wasn't part of the experiment but illustrated even more definitely the eagerness of the women to participate in the new plan. For the first time in their history the North Dakota women, in addition to staging their traditional women's retreat in the northern tip of the state during the summer, had another retreat brought directly to them this fall. A four-woman team conducted one-day area workshops open to all interested women in that many corners of the 400-mile-wide state.

North Dakota women, like those in several other states, had gotten into the habit of holding a regular state-wide retreat, which served useful purposes for the women and will be continued. But last summer only fifty-six women attended the event held at Pilgrim Park, Lake Metagoshi, Bottineau, N. D. More women—women who weren't able to attend—ought to be reached, discovered, trained for work at the local, association and state conference levels, the Women's Fellowship state board of directors reasoned. They therefore set about making new plans.

Other states, it is known, have held various types of area workshops. But in a state like North Dakota, where transportation is difficult, isolation often great, population sparse, weather unpredictable, planning demanded special care. Early October was set for the workshops in the hope that in beautiful Indian summer the women would find it possible to reach the center of their association area even though it required travel.

MARY P. HARRINGTON

Mrs. Harrington is special correspondent on lay activities for *United Church Herald*. Photo by Lee Olsen.

Lillian S. Gregory, executive secretary of the National Fellowship of Congregational Christian Women, left Chicago to be principal speaker on the team in a light cashmere wrap-around coat. Mrs. Edwin Arneson of Wahpeton, state president *(center in photo)*; Mrs. E. S. Treat and Mrs. Lester L. Soberg, both of Fargo, wives of the superintendent and associate superintendent of the North Dakota Conference, joined her, traveling to the first workshop in Valley City (South East Association).

In Valley City they were joined by 131 women, well over twice the number from the entire state who had attended the summer retreat. The 9:30 A.M. to 3:30 P.M. program including "sack lunches" left all with a sense of genuine accomplishment in understanding both

ERIES OF PLANNING SESSIONS

venture" television series being produced under the supervision of the Rev. Everett C. Parker, director of the Office of Communication. The CC Laymen's Fellowship is also supporting the church-wide Christian Higher Education Fund campaign in behalf of Congregational Christian colleges and seminaries.

Time was given to the discussion of plans for the second national convention of the men of the United Church of Christ, which is to be held in St. Louis, Mo., August 25, 26 and 27, 1960. Every Congregational Christian man and every Evangelical and Reformed man is eligible to attend the convention as a voting delegate.

In its separate meeting, the Churchmen's Brotherhood board selected as the men's project for 1960 a goal of $33,000 toward the building of a new chapel for Fellowship Center, an E and R mission in St. Louis. The Rev. Louis V. Huber, director of Fellowship Center, reviewed the plans for the new chapel and described the urgent need

J. KENNETH KOHLER

for the center's spiritual witness in the crowded inner-city neighborhood in which it is located.

When the national "keymen" representing the various synods of the E and R Church gathered with the boards, they reviewed the progress of men's work in the synods and studied techniques for channeling enthusiasm for men's work in the church to local church chapters and to area federations.

Board members and "keymen" were guests of the Missouri Valley Federation of Churchmen's Brotherhoods in an afternoon and evening meeting held at St. John's Church, Mehlville. During the dinner hour Paul Marks of Palmyra, Pa., speaking on behalf of both E and R and CC men, presented Dr. J. Kenneth Kohler, executive secretary of the Churchmen's Brotherhood, with a check in the amount of $1,900 contributed by both E and R and CC men and to be used in the purchase of a new automobile.

Dr. Kohler is executive secretary of the E and R Churchmen's Brotherhood. Photo by courtesy of the author.

Photo shows the Rev. Robert E. Briggeman, pastor of Salem E and R Church, Norwood, Ohio, speaking on the use of the adult program guides for 1960. Mr. Briggeman is a member of the committee representing the four lay agencies in the United Church that selects discussion topics and supervises the preparation of leaders' guides and programs for use in the local churches.

Shown seated at the table with Mr. Briggeman are *(left to right)* the Rev. Philip J. Anstedt, Garden City, Mich.; Bert Garvin, Le Sueur, Minn.; the Rev. Clarence H. Moatz, Allentown, Pa.; Dr. Kohler; Carl J. Bender, president of the Churchmen's Brotherhood; and Paul Collins, Cumberland, Md.

Among others who participated in the discussions were Clyde Nusbaum of Harrisburg, Pa., Dauphin County "keyman" of Lancaster Synod, and the Rev. William E. Wimer, Philadelphia, director of adult work and family life of the E and R Board of Christian Education and Publication.

N. D. leaders: Mrs. W. B. Downey, Mrs. Edwin Arneson and Mrs. Ralph M. Galt.

the purposes and program of the Women's Fellowship.

Next stop, Glen Ullin (South West Association) found eighty-four women, equally eager. And seventy women, including Indian leaders, came to workshop number three at New Town, at the edge of the Fort Berthold Reservation (Northwest Association) and left with a feeling of high accomplishment.

But for the rugged life of North Dakotans, luck had been too good. On the way to the final workshop at New Rockford (Northeast Association), the team stayed overnight with state vice president Mrs. Harry Upton in Carrington. From there they planned to take the short eighteen-mile trip to New Rockford next morning. But strangely enough, a blizzard! Mrs. Upton invited the eight Carrington women planning to attend the workshop to her home for breakfast with the team, and a workshop was held then and there. Following the discussion led by Miss Gregory, the Carrington women continued on their own while she, bootless and unable to hold her coat closed, braved it to the railroad station with her teammates.

At the station women from Hillsboro were stranded. Pulling the station benches into a circle, the women held their workshop immediately with the team and, following the discussion, continued in the station and on their way home while the team boarded the train.

At the New Rockford Church, twenty-two women were waiting. The program was repeated and this time the team followed through with the women for buzz sessions and evaluation, remembering that present in spirit with them were the Carrington and Hillsboro women as well as the unnumbered persons who had hoped to come but hadn't even gotten a start.

"The North Dakota women have shown their interest and their mettle, and I have faith that real results will come in their local fellowships," stated Miss Gregory.

Of the state's sixty-five local Congregational Christian Women's Fellowships, about thirty had representatives at the workshops.

In afternoon buzz sessions, one group outlined a suggested year's program for a women's fellowship, detailing methods that would be used in worship, program building, business, fellowship as well as work of the Fellowship's six national departments. Another group planned a monthly program based on a theme. Still another group of women dealt with the "rotation of circle members within a local fellowship"—the problem of cliques.

Beginning with worship led in each case by the association president, the workshops ended with a worship service conducted by Miss Gregory.

A Story

Four

"I'M HOME, Mother!" There was a swirl of crisp, invigorating air as the outer door swung shut and the rosy-cheeked lad bounded into the living room. Esther Milford looked up from her needlework to greet her 8-year-old son with an affectionate smile.

"Say—what's that pretty stuff?" the youngster asked, moving up to the warm fireside.

"It's our Christmas tablecloth," Esther explained, holding up the lustrous material, which caught the glinting light from the flames on the hearth.

Sparkling Sequins

"Wow—is that pretty!" exclaimed David. "What do you call those little sparkling things you're sewing on?"

"These? They're sequins. You fasten each one in place with a little crystal bead."

"They surely are pretty. If you've got any left over, I could maybe put a few of them on my Indian headdress. Think you'll have any extra ones?"

"Yes, I think there might be a few that I don't need, and I'll let you have them."

"Thanks a lot. Those look like holly wreaths. Are they?"

"Well," laughed Esther, "I'm glad you can recognize what they're supposed to be! I'm not much of an artist."

"Oh, anybody can tell that's what they are. How many are you making?"

"I thought I'd make four. You see, they're big enough so that I can set our dinner plates in the center of each wreath, and the holly will show all around them."

"You're making four wreaths? There are only three of us, you know," David said, his blue eyes puzzled.

"Yes," Esther answered, "but last week when I was getting ready to give a talk at the P.T.A. meeting about interesting Christmas customs, I found a little article that said it is often customary for the people in one European country to set an extra place at the table, and that place is supposed to be for the Christ Child."

"That's nice, Mother. So we're going to have a place for the Christ Child on Christmas Day!"

"Yes, I guess we are."

"Will you set an extra plate for him, too?"

"I think I will," said Esther. "When we see it there, we'll remember it is really his birthday, won't we?"

"Oh, I like that! Are you going to put some food on the plate, too?"

"No, I don't think we'll carry the idea quite that far. The food would only get cold and maybe go to waste. We'll just set the extra plate."

"Mother," said David thoughtfully, as the firelight danced on his tousled blond hair, "if one of those wreaths turns out nicer than the others, I think that should be the place for the Christ Child's plate, don't you?"

"Probably so," agreed Esther, pleased that her son should find the plan so engrossing.

"I'm hungry, Mother!" David declared suddenly, his thoughts turning to more familiar channels. "Got any cookies?"

"I just filled the jar this morning, so help yourself."

David dashed out of the room and Esther could hear the lid of the cooky jar clatter as he explored its tantalizing depths. Outside, the snow drifted softly down and a lone sparrow nestled beneath the protecting boughs of the evergreen just outside the window. Esther stitched happily on in the gathering dusk, her thoughts entwined in the gay wreaths that her fingers etched on the soft green tablecloth to grace their dining room on Christmas Day.

Breathless Expectancy

The brief winter days finally ushered in December 24 with its hours of breathless expectancy. David found it difficult to contain his excitement. His father was the pastor of the small white church that shared the spacious lawn surrounding their home, and the boy spent most of the morning in the sanctuary, helping his father prepare the candles and the decorations for the midnight service.

But even such a fascinating pastime failed to make the hours go by any faster. After lunch Esther found many last-minute tasks that kept the lad busy until supper time. Then the little family held their devotions in front of the fireplace that had been adorned with the traditional Nativity set. They sang the old, familiar carols and Paul read his little son a Christmas story. At last it

Mrs. Krueger is the wife of the president of Lakeland College, Plymouth, Wisconsin.

Wreaths of Holly

CATHERINE MORNEWECK KRUEGER

was time to go to church for the midnight service. The beauty of Christmas anthems and the solemn hush of the star-gemmed, wintry night brought to the earth another Christmas Day.

Dreams Fulfilled

Christmas morning fulfilled all of David's dreams. His tree shone with dozens of multicolored lights and ornaments, and the cherished train, with gleaming tracks, lay beneath the pungent branches. There were books and toys to fill a boyish heart to overflowing. He accompanied his mother to the church for the festive morning service and then returned to play with his toys while dinner was being prepared.

Esther was unmolding a shimmering Christmas salad when David came into the kitchen to ask: "Can I help you set the table, Mother? I'd like to put the Christ Child's plate inside the wreath."

"Of course you can," said Esther, but she was too busy to notice that the lad stood silently behind the empty chair for a few moments after he had carefully placed the plate within its glittering circle. Then with a child's abrupt abandonment, he was back beneath the Christmas tree, playing with his new toys.

As the clock chimed twelve, Esther, Paul and David sat down to their bountiful dinner, the empty plate and vacant chair reminding them mutely of the One whose birthday brought such joy to earth.

"Let us pray together," said Paul, leading his family in the familiar lines:

Come, Lord Jesus, be our Guest,
And let this food by thee be blest;
And may our souls by thee be fed
Ever on the living bread. Amen.

There was a patter of conversation as the holiday treats were passed but Esther noticed that David often glanced across the table at the empty plate. She was about to suggest that, if he wished, he might fill the plate as full as his own, but the sudden sound of the back-door buzzer interrupted her. Paul went to open the door.

For some minutes there was the sound of an unfamiliar voice, then Paul pushed the dining room door ajar and ushered in an old man whose clothes were shabby and whose hands were blue with cold. Although deeply lined, his face had somehow managed to preserve a rather youthful expression and his clear blue eyes were friendly. The snow-white hair was shaggy, but it formed a sort of glimmering halo for the kindly face.

"Esther," said Paul, "this is Mr. Roberts who is on his way to Fairchild where he plans to enter the Glenhaven Home for the Aged. The train he expected to take doesn't run on holidays and he has no place to stay until this evening, when he may be able to get a bus. He says he came here because he was sure he could find shelter in a parsonage and perhaps a cup of coffee. In fact, he has offered to shovel the walk in exchange for the coffee and he insists that he wants to stay in the kitchen. I told him that we have an extra place already set at our table and that he should come in here and eat with us."

Silent Grace

"By all means," Esther agreed, busily rearranging the platters of food so that the uninvited guest might help himself. The old man bowed his head in silent grace before he began the meal and, although he ate with faultless manners, it was apparent that he was hungry.

After they had finished dinner, the visitor insisted on helping to clear the table and wash the dishes. Then the four sat down in the living room. They learned that Mr. Roberts had once been a successful farmer, with a family of three sons and a daughter. The children had married and left the old home, and, as his strength declined, he had had to sell the farm. He and his wife had moved to a little town where she died. The children had grown indifferent to their father and when he visited them, he sensed their unwillingness to share their homes with him. He had finally decided to enter the home for the aged rather than ask anything of his children. He had begun the long journey to Glenhaven, which was near his boyhood home, several days before, but the uncertain holiday train schedules had made it impossible for him to make all of the necessary connections, and he had found himself without food or shelter on Christmas Day.

The winter afternoon soon faded away and, after they had eaten a hearty supper, Paul took the old man to the bus station and saw him safely on his way. While he was gone, Esther took David up to bed. He was not reluctant

(Continued on page 37)

LETTERS

New York, N. Y.

TO THE CO-EDITORS:

The December 10 issue of *United Church Herald* is scintillating—the cover, the art work, the articles, the news items, the layout and, especially, the editorial, with its captivating pictures and superb accompanying text. You and your staff have given us a choice gift for Christmas. May our other presents be as excitingly stunning and worthwhile!

Albert C. Ronander
Administrative assistant,
The General Council of CC churches.

★

Gettysburg, Pa.

TO THE CO-EDITORS:

Most of the letters you receive come from laymen, board members, missionaries and clergymen. I thought you would be pleased to know that this one college student finds time in her busy schedule to read the *United Church Herald.* I find its articles an everyday inspiration and its timely interpretations of world news helpful and important to my education.

Reading the November 12 issue, for example, I was especially pleased with Roy Pearson's article "Is prayer really answered?" and Robert Hutchins' article "What is the primary purpose of higher education?"

Many college students across the nation join me in reading, understanding and appreciating your fine magazine. It is truly worthwhile!

Barbara A. Nusbaum
Student, Gettysburg College.

★

New York, N. Y.

TO THE CO-EDITOR:

You have graciously invited me to comment on Dr. Elmer J. F. Arndt's rejoinder *(see* United Church Herald, *October 29)* to my article on "The Holy Spirit and the United Church" *(see* United Church Herald, *September 17).*

It would be unbecoming for someone outside the United Church fellowship to precipitate controversy, although I rejoice if my article has served to stimulate constructive discussion within the United Church.

Dr. Arndt believes that I have "misread" the Statement of Faith. If so, I can only reply that so likewise apparently have a considerable number of the most intelligent and wisest minds in the United Church. I have received a very considerable correspondence. With a single exception, the writers voice full concurrence with the misgivings that I ventured to suggest regarding the statement's inadequacies in what it declares about the Holy Spirit. The one exception agreed that I had rightly understood the statement, but added that it correctly reflects all that the United Church believes about the Holy Spirit, and that is that!

I must confess that I find Dr. Arndt's apology singularly unconvincing.

If I have read the statement in "a several-fold form in which 'parallel affirmations' are made regarding God, Jesus Christ and the Holy Spirit," it is because the structure of the statement, even the way in which it is printed, makes any other reading impossible. "The basic structure of the statement" is precisely parallel to "that of the Apostles' or the Nicene creeds."

I return to the main point. According to this statement, all that the United Church knows about the Holy Spirit is: "He (God) bestows upon us his Holy Spirit, creating and renewing the church of Jesus Christ, binding in covenant faithful people of all ages, tongues and races." If that is all the United Church knows about the Holy Spirit, I can only repeat that that is a most inadequate, a tragically inadequate, understanding of one of the essential elements in the faith it professes. I may add that I do not for one moment believe that that is all that the great bulk of the membership of the United Church and its leaders know and believe and would affirm regarding God's Holy Spirit.

I continue to hope that the present version of the United Church's Statement of Faith will be regarded as a preliminary draft and may still be subject to revision in the interest of larger truth.

Henry P. Van Dusen
President,
Union Theological Seminary.

★

Leicester, Mass.

TO THE CO-EDITORS:

This is an appeal for a forthright United Church attitude toward the Roman Catholic Church.

Next year we may have Senator John F. Kennedy running for President. In Massachusetts there are laws against practicing birth control. The Baptists *(New York Herald Tribune,* Nov. 29, 1959) are attempting to defeat national legislation that might aid parochial schools. These and many others are important facts and should be the basis of important opinions of all Protestant people.

Can you give us each month a list of legislation in Washington that could in any way affect Protestantism?

Can you give us more articles regarding government in Roman Catholic countries and the laws of those countries as they affect non-Roman Catholics?

These are not academic questions. The Roman Catholic Church intends to make all people members of its church. If it cannot be done by persuasion, it will be attempted by legislation.

Here in New England one is forced to be quite aware of this feeling. I am convinced that this is an area that should be the concern of all Protestant church groups.

Spencer R. Potter

Thank you for your communication. We are happy to say that United Church Herald, *although there is no official "United Church attitude toward the Roman Catholic Church," will continue to deal in 1960 with a number of the questions you raise.*

The January 7 issue, supplementing articles already published in 1959, will carry "The Report of the Study Group on Responsible Parenthood and the Population Problem," prepared at the request of officers of the World Council of Churches and the International Missionary Council.

While this statement is unofficial, it has the authority of insights and conclusions that are receiving a warm response from Protestant churchmen around the world. The chairman of the group that prepared the report was Dr. Norman E. Goodall, a Congregationalist and secretary of the Joint Commission of the World Council and the International Missionary Council. The group's secretary was Dr. Richard M. Fagley, a Congregational Christian and executive secretary of the Commission of the Churches on International Affairs of the W.C.C. and the I.M.C.

Dr. Fagley's new book, to be published in February and entitled The Population Explosion and Christian Responsibility, *will be reviewed in one of our February issues by Prof. Roger L. Shinn of Union Theological Seminary, New York.*

Space permits mention of only one other feature dealing with the issues you raise in your letter. It will be a perceptive but controversial answer to the question: "Ought a Protestant vote for a Roman Catholic candidate for President?" The article is written by Prof. Howard R. Burkle, dean of the chapel and associate professor of religion, Grinnell College in Iowa. This will be followed in February by an article presenting the opposite point of view.

We are exploring the possibility of securing information for publication about specific legislation before Congress from Dr. Fred S. Buschmeyer, a Congregational Christian who is an assistant general secretary of the National Council of Churches in charge of its Washington office. Dr. Buschmeyer is in a strategic position to be of assistance to us if such information is available.

And so the Herald *will continue its policy of dealing with such controversial subjects and issues. avm*

BOOKS

PASTOR NIEMOLLER
By Dietmar Schmidt *(Doubleday and Company, $3.95)*

GOD'S MAN, THE STORY OF PASTOR NIEMOLLER
By Clarissa Start Davidson *(Ives Washburn, $3.95)*

MANY readers of the *United Church Herald* know Pastor Niemöller personally. Many others have seen and heard him on his repeated visits to this country; they have read his sermons and addresses and may be anticipating his proposed visit in 1960. For the last twenty years he has made the headlines of our papers as the most controversial figure in the history of the German church, if not of the Christian world at large.

Complicated Personality

At this moment a rising wave of criticism and defamation in his homeland has brought "The Case of Niemöller" to new prominence. It thus becomes imperative for Christians everywhere to inform themselves concerning this very complicated personality who is as vehemently denounced by his enemies as he is ardently defended by his friends.

But who, actually and essentially, is this man Niemöller?

An answer to this question and to a multitude of related issues is now available in these two sizable biographies appearing simultaneously and most opportunely at this time. Both were written by laymen with journalistic backgrounds. Clarissa Start Davidson, widely known feature writer for the *St. Louis Post-Dispatch,* is of Lutheran background and is an active member of First Congregational Church, Webster Groves, Mo. Dietmar Schmidt is long-time director of the Evangelical Press Service of the Church of Hesse in Germany.

These striking portrayals are of immediate interest to members of the United Church of Christ, who will note that Niemöller is a loyal son of the Evangelical United Church (Davidson, p. 35; Schmidt, p. 76), which originated in the union of Lutheran and Reformed (Calvinist) branches of German Protestantism in 1817. The ecumenical, nonconfessional spirit of this union is represented in America by the Evangelical and Reformed Church. Note also how, when considering "what is the essential meaning of the expression 'the church'? Niemöller, as he says, 'acquired what I might call my Congregationalist leaning.' " (Schmidt, p. 76).

The Schmidt biography purports to be a translation of the original German edition (256 pp.) published by Rowohlt, Hamburg. In the process of translation, a serious biographical study has been substantially abbreviated (particularly in its latter portions) and popularized to the point of detracting from the merits of the original. Short biographical notes about important personages referred to and a miniature index mark the American edition. Whereas the German edition contains one illustration, the translation is furbished by sixteen full-page illustrations. Also indicating its lighter tone is the reduction of the bibliography from fifty-one items to twenty-three. The serious reader, who has mastered the language, will profit by the German version.

With these reservations, we shall restrict our comments and references to the American edition, which we presume is identical with an earlier edition published in England.

The volume before us follows a rigid chronological-topical pattern. The portrayal of "Early years (1892-1910)" and of Niemöller's experiences as "U-boat commander (1910-18)" is followed by chapters on "Marriage and the ministry (1918-23)," "The Westphalian home mission (1923-31)," "Pastor *versus* state (1931-36)," "Trial for treason (1936-45)," "Collapse of Germany (1945)," "In search of world peace (1945-47)," with a concluding chapter entitled "Personal portrait."

Personal Portrait

The more sprightly written and carefully edited Davidson biography of 242 pages follows an easy division into twenty-nine chapters, some barely five pages in length, with such intriguing titles as "Religious 'fifth column,' " "Meeting with Hitler," "The mock trial," "Christmas communion," "The unfortunate press conference," "Meeting American friends," "Niemöller at home" and the like. Whereas these titles, short paragraphs and much conversation suggest desultory popularization, discerning reading of the text reveals a competent and confident marshaling of a surprising array of sources to effect a superb over-all "personal portrait."

Both volumes were written with much the same purpose expressed in surprisingly identical phrasings—in the words of Davidson: ". . . to clarify some of the misconceptions and misunderstandings . . . of a man who is not perfect, not infallible, sometimes contradictory, sometimes maddening. . . ." and according to Schmidt: ". . . to contribute . . . to the removal of misunderstandings" of a man who ". . . himself does not always make it easy for his contemporaries and even for his friends to understand him." What a task of interpretation awaits even his devotees who, in coming to his defense, as Davidson says, ". . . sighed their familiar, 'Oh, Martin, do you have to say it just that way?' " (p. 173)

In mild rebuke of his impetuous friend, Bishop Wurm once remarked to this reviewer: "Daniel in the lions' den did not twist the lions' tails."

Packed with drama and crisis, these books tell a thrilling story. There is hardly a serious question engaging the mind and conscience of our day that in one way or another does not explode from their pages —sometimes in exasperatingly provocative manner. Note, for instance, Davidson's description of Niemöller's encounter with the "sly person" who asks, " 'So you believe in nonviolence. What would you do if some brute were to attack your wife?' 'I would kill him, of course,' Niemöller says without batting an eye."

Serious Questions

In the reading of these biographies, with Niemöller impetuously tugging at the pages, we face head on issues involved in pacifism, nonviolence, nationalism, militarism, rearmament, atomic warfare, the relation of state and church, communism, East-West relations, the Protestant relation to Roman Catholicism, the nature of the church and the claims of confessionalism, ecclesiasticism, the ecumenical movement, intercommunion and so on. Here, also, outstanding world figures, sinners and saints from Hitler to Schweitzer, pass in review — always in some vital relationship with this man whose home is the world and to whom nothing is foreign that affects the life and destiny of his fellow men.

A planned study of these biographies, therefore, particularly the Davidson version, might well stimulate men, women and young people of our congregations to consider seriously some of the critical issues of the day—not in abstract detachment but within the setting of a human life. We put down these volumes with the inner glow of having glimpsed something of the power vested in a life dedicated to the sovereignty of God in dealing with the frailties of man.

Carl E. Schneider
Professor emeritus of church history,
Eden Theological Seminary,
Webster Groves, Mo.

Books reviewed in these columns may be ordered from The Pilgrim Press, 14 Beacon Street, Boston 8, Mass., or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo., or 1505 Race Street, Philadelphia 2, Pa.

NEWS

WITHIN THE UNITE

RIVERSIDE CHURCH ORDAINS WOMAN MINISTER

Bradford Bachrach

When Phyllis Taylor was ordained to the Christian ministry on November 29 at Riverside Church in New York City, she became the first woman minister to serve on the staff of that church. She was ordained as a Congregational Christian clergyman.

Miss Taylor had had twenty years experience in personnel work before coming to Riverside Church as an assistant to the ministers in 1952. The following year she began her theological studies at Union Theological Seminary, New York City, and received the Bachelor of Divinity degree from Union last May.

As a minister at Riverside Church, Miss Taylor will do pastoral work in the parish program. She will also serve as liaison officer with various church organizations.

A native of Norwood, Mass., Miss Taylor was supervisor of employment for the Bell Telephone Laboratories in New Jersey before going to Riverside Church.

Participating in the ordination service were Dr. David K. Barnwell, minister of Christ Church (CC), Summit, N. J.; the Rev. A. Hale Schroer, minister of the Church of the Good Shepherd, Warren, Ohio; the Rev. Donald W. Strickler, minister and executive secretary, New York City Congregational Church Association; Dr. Norris L. Tibbetts, formerly a minister of Riverside Church; and the collegium of the church including Dr. Robert J. McCracken, the Rev. J. Gordon Gilkey Jr., Dr. J. Gordon Chamberlin and Dr. Jesse Lyons. Riverside Church holds membership in the New York Congregational Christian Conference and the American Baptist Convention.

CHURCHES AID E AND R CHAPLAIN IN KOREA

American military men stationed in Korea or on nearby islands continue to find many opportunities to render friendly assistance to some of the most poverty-stricken people in the world. When Chaplain Herbert A. Brethauer, a 1952 graduate of Eden Theological Seminary, found himself stationed on the Island of Paengnyong-do, "P-Y-Do," he quickly became aware of the great need of his 10,000 neighbors, most of whom were refugees from Communist Korea less than four miles away. Soon he and the men to whom he ministered were appealing to their families, friends and home churches for food and clothing.

It wasn't long before 15,000 pounds of used clothing filled the chaplain's office to overflowing and distribution was made to the thirty most needy families in the five Christian churches on the island.

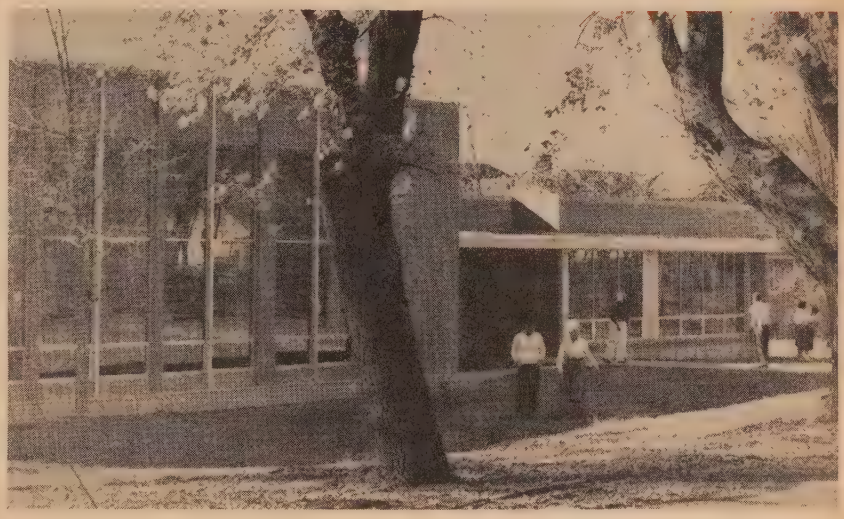
Another miracle of relief occurred when Korean Church World Service answered a plea from the pastors and elders on the island by offering 110 tons of food and relief goods. Chaplain Brethauer located a Korean Navy gunboat that delivered the supplies at no cost and the C.W.S. representative, Kwang Rok Lee, arrived with 2½ pounds of clothing per person, 20 pounds of whole wheat per person and a 7½-pound tin of cheddar cheese for each family.

In photo taken at one of the Korean churches Chaplain Brethauer is seen near center of back row. His helper, Elder Kim Young Sang, is at his right. Chaplain Brethauer has since returned to the U. S.

ROCKY MOUNTAIN COLLEGE DEDICATES LIBRARY

THE recent dedication of its new $275,000 library building marked the completion of the first stage of the Rocky Mountain College Development Fund program at Billings, Mont., *(see photo)*. Dr. Philip M. Widenhouse, former general secretary of the CC Higher Education and American Missionary Association Division, is college president.

Located at the heart of the campus across from the administration building, the library has a capacity of almost 100,000 volumes. In addition to the usual library workrooms, the new building also features audio-visual facilities designed to be used in teaching all phases of this educational technique and a memorial chapel given by the Montana Women's Society of Christian Service. Rocky Mountain College is a member of the CC College Council.



LAYMEN COMPLETE ROUND-THE-WORLD TOUR

Ali Za'Arour

FOUR laymen and four lay women returned recently from a fifty-day tour of the world, during which they got a firsthand view of the world-wide mission program conducted by constituents of the World Council of Churches in twelve countries. The party included representatives of both the Congregational Christian churches and the Evangelical and Reformed Church.

The tour was sponsored jointly by the Department of Missionary Education and the Churchmen's Brotherhood of the E and R Church. Its purpose was to prepare for the study of the 1960 mission theme adopted by the thirty-one member denominations of the National Council of Churches: "Into all the world together," and to become personally acquainted with Protestant missions and missionaries in many parts of the world.

A secondary purpose, according to Stanley H. Wilke of St. Louis, director of missionary education who organized and conducted the tour, was to bear a Christian witness to the countries visited and at the same time to serve as ambassadors of good will from the United States.

Special features of the tour were ten days in Australia and one week in India. In both areas missionaries arranged detailed on-the-scene inspections of on-going mission projects. The group also spent a week in the Holy Land.

Photo shows the group outside the Jerusalem airport on October 7 *(left to right)*: Ben Bahls, Hastings, Minn.; Wilbert Engelbrecht, Bay, Mo.; Anna Ullrich, St. Louis; Mrs. Rella Duchow, Potter, Wis.; Mrs. R. K. Albright, Buffalo, N. Y.; Stanley Wilke, St. Louis; Mrs. Stephen R. Johnson, Worcester, Mass.; and Orville Ruck, Wapakoneta, Ohio.

Other stops included Hawaii, the Fiji Islands, Singapore, Ceylon, West Pakistan, Lebanon, Turkey and Greece. In Istanbul the group had a private interview with His Holiness, the Ecumenical Patriarch of the Eastern Orthodox Church, Athenagoras I.

The return flight included a stop in Rome, where the group had a public audience with the Pope, and in Geneva, Switzerland, where they visited the headquarters of the World Council of Churches.

The eighth International Missions Tour, to be organized and conducted by Mr. Wilke, is scheduled for 1960 and will include visits to Mexico, Central America and South America. This will prepare members for the 1960-61 foreign mission study theme of Christian missions in Latin American countries.

Continued on next page ➧

YOUNG PEOPLE PRESENT MOCK U. N. SESSION

Attleboro Sun

IN OBSERVANCE of the fourteenth anniversary of the founding of the United Nations, the Senior Pilgrim Fellowship of Second Congregational Church in Attleboro, Mass., presented a mock session of the United Nations Security Council recently. In a setting suggesting the atmosphere of the council's chamber in New York City, fifty-two young "statesmen" played the roles of member nations of the council, addressing themselves to a resolution presented by the Soviet Union calling for the admission of Red China to United Nations membership. Each nation was represented by a chief delegate and three alternates.

More than 160 people from the church and community attended the session. And the local public library cooperated by providing an exhibit on the U.N. Members of the Junior Pilgrim Fellowship served as U.N. guards and guides.

The mock session saw the defeat of Russia in its effort to seat Red China. The delegates of Nationalist China walked out during the Russian delegate's address but returned for the rest of the meeting.

Every chief delegate was required to make an opening address and prepare for rebuttal later. The council session was unrehearsed. However, prior to the session the Senior P.F. devoted two Sunday evenings to discussing the meaning and purpose of the U.N. The group divided by nations for the discussion. The Christian implications of United States policy with regard to Red China were considered.

MARYLAND CHURCH COMPLETES NEW BUILDING

IMMANUEL United Church of Christ (E and R), Catonsville, Md., has taken a new lease on life since the completion of its new, contemporary church building *(see photo)*. Conducting the services and directing the work of this Maryland congregation, with ninety-three years of history and tradition behind it, is the Rev. Albert E. Shenberger.

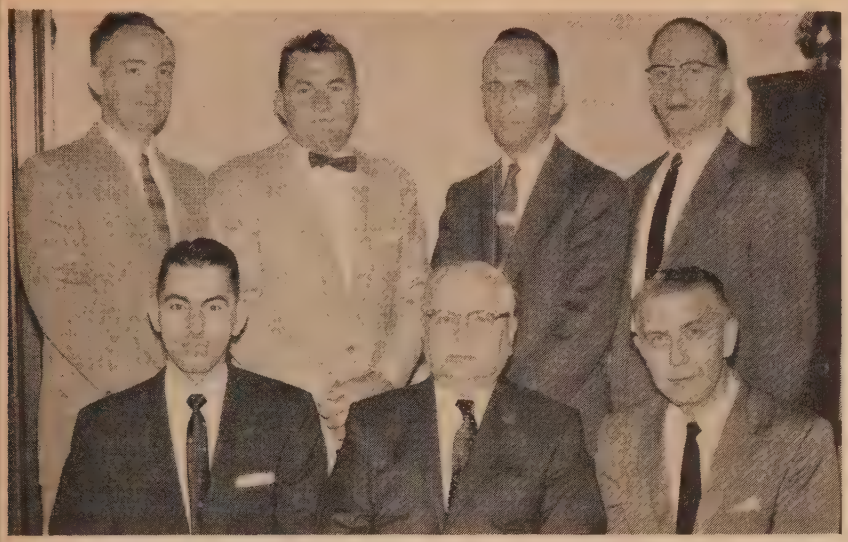
According to the pastor, the facilities now available to the congregation are a far cry from the temporary chapel in the cramped parsonage basement that, during the two-year period preceding the occupancy of the new church, was the congregation's only place of worship.

"Immanuel Church is seeking to broaden its scope of witness for the kingdom of Christ, to reach out both in its own community and in the larger mission of the church to the world, to bring the saving grace of the gospel to all men," Mr. Shenberger says. He is confident that the new facilities will enable the congregation to fulfill its mission more fully.

Various denominational leaders have visited the church this fall to undergird special emphases in the congregational program. The Rev. Dr. Sheldon E. Mackey, secretary of the E and R Church, spoke in the church school and in the morning service on Rally Day. The Rev. Dr. Harold H. Wilke, executive secretary of the Commission on Church and Ministry, led a discussion on the need for an expanding ministry. Loren A. Walters, director of leadership education on the staff of the E and R Board of Christian Education and Publication, sought to guide the committee on Christian education and the church-school leaders to a broader understanding of their task. Other speakers scheduled for the near future are the Rev. Dr. Robert V. Moss Jr., president of Lancaster Theological Seminary, who will emphasize evangelism, and the Rev. Dr. Frederick D. Eyster of Frederick, Md., president of Potomac Synod, who will bring a post-Easter message.

Clement D. Erhardt

UNITED CHURCH MEN OBSERVE LAYMEN'S SUNDAY



THE THIRD Sunday in October was observed as Laymen's Sunday in more Congregational Christian and Evangelical and Reformed churches this year than ever before, according to William E. Peterson, national director of the CC Laymen's Fellowship, and Dr. J. Kenneth Kohler, executive secretary of the E and R Churchmen's Brotherhood.

"Evidently there are many more articulate and effective lay worship leaders and lay preachers in the United Church of Christ than was suspected before Laymen's Sunday was so widely observed," commented Dr. Kohler.

In most of the E and R churches where the laymen were in charge the leader spoke about the 1959 Churchmen's Brotherhood project to raise $30,000 toward the building of the Talitha Kumi school for refugee girls at Beit Jala, a suburb of Bethlehem in Jordan. The latest report available indicates that more than half of the goal has been subscribed. All contributions marked "Churchmen's Brotherhood" and sent to the St. Louis office before January 1, 1960, will be credited to this project.

Photo shows the pastor and laymen who conducted Laymen's Sunday services at Zwingli E and R Church at Souderton, Pa. Seated *(left to right)* are Charles H. Lockyear, treasurer-elect of the Evangelical and Reformed Church; Dr. John W. Mueller, vice president of the E and R Church, and the Rev. William J. Rupp, pastor. Standing: John Yocum, William C. Maza, Mark Limbert and LeRoy Hiltebeitel.

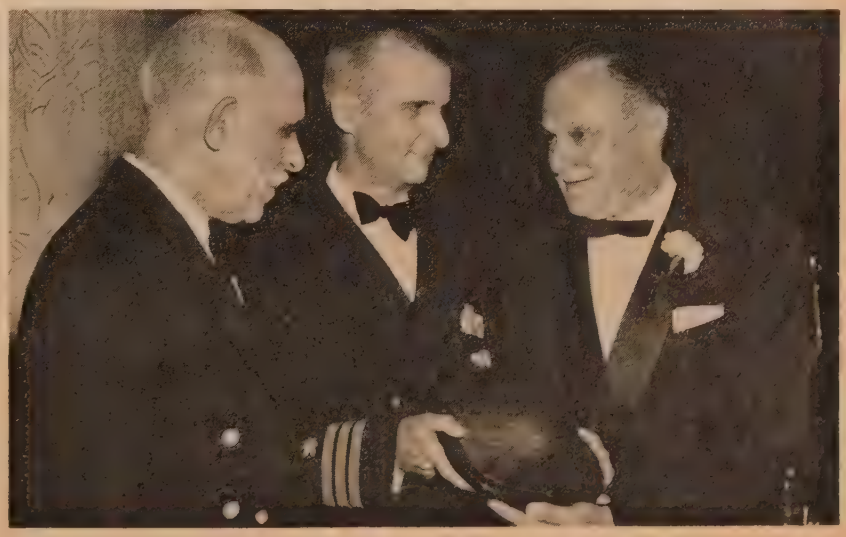
CC LAYMAN RECEIVES CITIZENSHIP AWARD

A CONGREGATIONAL Christian layman attached to the Potomac River Naval Command was recently presented the first Theodore Roosevelt Citizenship Award. He is Commander O. Victor Wallgren Jr., a member of the Rock Spring Congregational Church of Arlington, Va.

The award was established at the time of Theodore Roosevelt's Birthday Centennial in 1958, when the District of Columbia Navy League decided to give an award each year on Navy Day (Theodore Roosevelt's birthday) to an individual who had performed some outstanding community service. The selection was to be made from among all officers and enlisted men in the Potomac River Naval Command.

The award was presented to Cmdr. Wallgren *(center in photo)* by Navy League President Harold Wirth *(left)* and Rear Admiral William K. Mendenhall, commandant, Potomac River Naval Command. On the brass plaque given to Cmdr. Wallgren is the following inscription: "Theodore Roosevelt Citizenship Award, presented to Cmdr. O. V. Wallgren Jr., (SC), USN, for outstanding performance in the enhancement of good citizenship during the 1959 fiscal year, by the D.C. Council, Navy League, U.S."

Cmdr. Wallgren is on the board of deacons of the Rock Spring Church, teaches a high-school class in the church school and contributes in many other ways to church life. In his home community of Falls Church, Va., he is a scoutmaster, a neighborhood scout commissioner and a teacher of scout leaders. In cooperation with Scout headquarters and as his contribution to international understanding he has launched several successful projects enabling young people of this and other countries to become better acquainted. Cmdr. Wallgren, who is commanding officer of the Navy Purchasing Office, plans to enter Yale University Divinity School in the fall of 1960 to study for the ministry. His wife will study for a master's degree in Christian education.



NEWS of the WORLD

ROMAN CATHOLIC BISHOPS DENOUNCE BIRTH CONTROL

Wide World

AMERICA'S Catholic bishops struck out recently against what they termed a world-wide propaganda campaign in favor of artificial birth control, especially in underdeveloped countries. In a statement made public following their annual meeting in Washington, D.C., they reaffirmed the Roman Catholic Church's rigid stand against artificial contraception as a violation of the natural law.

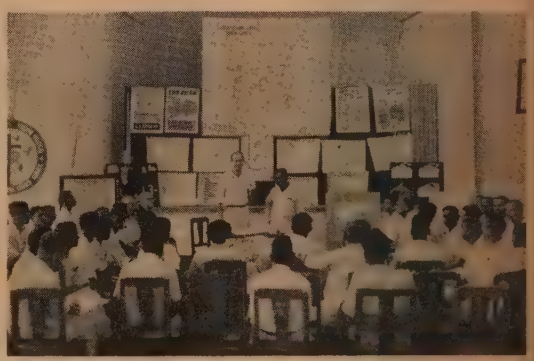
Entitled "Explosion or Backfire," the statement specifically deplored "the present attempt by some representatives of Christian bodies to elaborate the plan into a theological doctrine that envisages artificial birth prevention within the married state as the 'will of God.'" The Catholic bishops condemned especially what they said was a systematic, concerted effort to convince American public opinion that U.S. national agencies should assist in promoting artificial birth prevention for underdeveloped countries.

Meanwhile, Episcopal Bishop James A. Pike of California *(see photo)*, addressing the annual meeting of the Planned Parenthood Federation of America, said: "With contraceptive research now under way or projected I judge the prospects of finding methods acceptable to the Catholic Church are most hopeful."

INDIAN CHRISTIANS HOLD STEWARDSHIP INSTITUTE

CHRISTIAN stewardship, a concern of the church in both East and West, was the subject of a five-day institute of pastors and lay leaders held recently in Raipur, center of E and R mission work in India and of the Chhattisgarh-Orissa Church Council. The Rev. H. Telfer Mook, a Congregational Christian clergyman, appointed secretary-elect for India and Ceylon of the American Board for Foreign Missions in June 1958, is shown addressing a group of fifty people at a morning study session. Standing beside him as interpreter is the Rev. Obed Wany, moderator of the council.

The institute was planned and directed by the Rev. Theodore Essebaggers, for twenty-two years an E and R missionary in India and presently the acting chairman of the American Evangelical Mission in the Raipur area. Mr. Essebaggers' work in the field of stewardship among the churches of the Chhattisgarh-Orissa Church Council has aroused the interest and admiration of Christians throughout India. In a period of eight years, average annual per-family giving has increased from eight rupees to twenty rupees in the area. This is an impressive figure when one stops to realize that a large percentage of Christians in the Raipur region comes



from one of the poorest groups in Indian society.

In consideration of the increased giving on the part of the Indian Christians themselves, American funds formerly used for the payment of pastors' salaries and the upkeep of church buildings can now be released for new and pioneering work, and the Chhattisgarh-Orissa Church is well on its way to self-support.

Jane Day Mook

VIDE CHURCH

E AND R CLERGYMAN JOINS W.C.C.E. STAFF

DR. A. WILSON CHEEK, an E and R clergyman and a former staff member of the National Council of Churches in the U.S.A., has been formally installed as associate general secretary of the World Council of Christian Education. The ceremony took place at the recent semi-annual meeting of the WCCE's North American Committee. In photo Dr. Cheek *(left)* is shown with Dean Luther A. Weigle, chairman emeritus of the committee, who conducted the service of installation.

Announcement was made at the meeting held in New York City that the next World Institute on Christian Education will be held in or near Belfast, Ireland, in July 1962. The institutes are sponsored by the WCCE, a federation of fifty-nine cooperative Christian education groups that continues the work of the World's Sunday School Association formed in 1907. More than 200 Christian education leaders from sixty countries attended the last world institute at Kobe, Japan, in August 1958.

The council's children's work committee announced the distribution of more than 7,000,000 sets of color illustrations telling the stories of the Old and New Testaments to member units of the WCCE. Text for the pictures was in some forty languages or vernaculars.

EUROPEAN EVANGELICAL ACADEMIES SPREAD TO U. S.

RNS

A CHRISTIAN education academy, which is one of the first lay institutes of its kind in this country, is being planned for a 50-acre mountain site near Muskogee, Okla. It will be a center for discussions by people from all walks of life of theological questions as well as social, political, vocational and other problems in the light of the Christian faith.

The Rev. J. L. B. Williams, rector of Grace Episcopal Parish in Muskogee and director of the academy's Oklahoma committee, said the proposed center will be patterned after the Evangelical Academies inaugurated in Germany following the last war, which have been spreading to other parts of Europe.

Mr. Williams, former minister of the American Church in Bonn, Germany, stressed that the academy, though sponsored at this stage by the Protestant Episcopal Church, will be non-denominational. Its program, he said, will include both long-term and short-term studies for laymen and ministers, as well as vocational and professional conferences for groups ranging from doctors and lawyers to jazz enthusiasts and labor organizations.

First unit of the academy, which will overlook the Arkansas River, is expected to cost about $5,000,000. Facilities will include an ecumenical chapel *(right, in architect's sketch)*, library, conference rooms, small theater, guest rooms, refectory and a year-'round swimming pool. A pilot conference is slated by the academy for this winter on "Marriage as a vocation." It will be attended by laymen, clergymen, doctors, economists, lawyers as well as members of other professions.

Do We Really Mean One Mission?

(Continued from page 11)

informed thought and creative imagination are required if we are to understand the character and dimensions of the church's mission in our time.

The central dynamic drive of the missionary movement in an earlier day was the conception of the kingdom of Christ. This kingdom of justice, liberation and peace was to extend its reign over the whole world and over the whole of man's life. The task of extending this kingdom seemed fairly direct and uncomplicated when the principal lines of effort were set by the distinction between regions of the world where Christ was known and those regions where he was not known.

Kingdom of Christ

Today the undertaking is far more complex. How is the kingdom of Christ to be extended in a world of the mind that is increasingly the kingdom of science—in which all the bases and presuppositions of human thought have radically changed within a single generation? Has the church sufficiently taken account of the fact that out of all the scientists who ever lived, in all the world and throughout all history, 90 per cent of them are alive today?

How is the kingdom of Christ to be related to the life of our great cities? Has the church taken account of the fact that within two or three decades there will be one continuous megalopolis from Portland, Me., to Richmond, Va.—and another from the Twin Cities in Minnesota to Cleveland, Ohio? Has the church considered in missionary terms what this will mean not only for government, taxation and social services but also for men's loyalties and the values of life—for a man's sense of identity with a community of his fellows?

Or to what extent have we come to terms with the economic facts that seem to have annihilated the time-honored conception of thrift? What does it mean that our economy cannot maintain itself except by continuing consumption at a luxury level? What does it mean, Christianly speaking, that goods have become not things to be enjoyed for themselves or for their practical utility but now have their main significance as symbols of status and respect? What does it mean, Christianly speaking, that the modern method of "owning" goods is not really owning them at all—that it involves discarding them not because they are old or no longer functioning but simply because advertising and group pressure have made them obsolete?

I read the other day an ad for a Christmas present—an article to be given to "the man who has everything." This article is a billfold with twenty-four plastic compartments, their purpose being to hold twenty-four credit cards without which the well-caparisoned man cannot venture into the public world of our time. In this world where so many people are obligating the future with credit cards covering everything from airline and hotel accommodations to meals, flowers and gasoline, is the church finding ways of inviting people to venture the future for the Christian cause?

What does it mean to live in a world where Khrushchev can return from Washington to Moscow in ten hours? What does it mean — for the distinction between "home" and "foreign" — that any spot on the globe can be reached from any other spot in ten or twelve minutes by a ballistic missile?

What does it mean for the church to carry on its work in a world in which so many of the person-to-person methods it has used for 1,900 years seem to be replaced by the media of mass communication as forces that determine the ways in which men think and decide? In what ways does the kingdom of Christ become manifest in a television studio or at the city desk of a metropolitan newspaper? Is the church to be concerned only with "religious" programs on the air, or only with the conventional dullness of the church page in the Saturday paper?

Tremendous Dynamism

It is in a setting of such complexity and in the midst of forces of such tremendous dynamism that Christians are to find their task and carry forward their mission.

That mission, despite the great variety of forms and ministries in which it is expressed, despite many frontiers — tangled, moving, interlacing — where the missioners do their work, is one mission.

It is one mission because it has its source in one God, who is the Creator of the world and of man, who has made man in his image and who redeems man by continually reminding him of this divinely given image and calling him to fulfill the whole meaning of his own selfhood.

It is one mission because it is carried on in the name of the one Christ. We think of him in different ways and try to express our thought of him in diverse creedal forms. But in all this diversity there is a large element of common affirmation: that in Christ we have seen the character and purpose of God in terms of an actual man dealing with the hard stuff and the agonizing perplexities and pains of this actual world. In Christ's compassion, obedience, self-abandonment, victory over evil and the life-denying forces of existence, we have seen not only what God is but also what man is intended to be. And what Christ has shown us by his teaching, life, death and victory is gospel—good news—for all people and it is to be made known everywhere in the world.

There is one mission because there is one community of Christians—one people of God—one church. This is a difficult thing to say in a time when there are these multitudinous churches, many of them claiming to have the whole truth and implying by their claim that the others do not have it.

At the Oberlin meeting of the General Synod of the United Church of Christ, an E and R minister, Dr. William L. Rest, president of North Illinois Synod, made an eloquent and impassioned statement, which was much applauded, insisting that all our missionary and service activities are acts "of the church" and ought to be organized in such a way that this is apparent.

Local Congregation

I think I agreed with what he said, for I am fundamentally a high churchman, yet I was terrified at hearing him say it. We may so easily make disastrous mistakes in locating this church that is to be given authority and supremacy.

Is the church to be identified with the General Synod? Is it more evident and more fully expressed in the General Synod than in the local congregation?

Is the church a few denominational "big shots" whom the organized church provides with a platform for their personal pronouncements and publicity? Is the church of Christ most fully present in its formal ecclesiastical bodies, or in the places where it makes visible its character as a mission?

These are questions that the United Church has yet to answer—that it must answer in such prosaic operations as the forging of a constitution.

One of the tasks that Christian people are called to perform is the act of intellectual discrimination, which recognizes that not every institution claiming to be a church, whose members meet in a building surmounted by a steeple and a cross and are presided over by a priest or a minister, is actually a living church of God. There are standards that such an institution must meet if it is to be a church. One of these is that its influence must be a recognizable extension of the life and purpose of its founder.

But there is ultimately only one church. It exists within the multiplicity of churches. It is the community of those who in their individual lives and in their common fellowship give evidence of faith in Christ and of a purpose to carry forward his mission in society.

Because there is one God, because there is one Christ and because there is one church, therefore there is one mission. But do we really believe this?

Here, for example, are a few test questions:

Are we Congregational Christians glad when successes for the Christian mission are won by Presbyterians or Episcopalians? Do we rejoice when the Methodist church down the street does a better job than our own church is doing in the Christian instruction of children or in expressing the church's concern for persons in the later years of life? Do we find satisfaction when people who have known nothing about the gospel are introduced to Christianity, even when that introduction is performed by our brethren of the Roman Catholic faith? Are we aware that differences of doctrine and polity between ourselves and Roman Catholics do not necessarily mean a difference in fundamental purpose—in mission? Do we feel affronted by the offense of the distinction between "home missions" and "foreign missions" and understand that the gospel provides no justification for this distinction?

Test Questions

Do the members of the church in Smith's Corners, Ill., feel that it is "their work" when the gospel is preached in India or in a new community in Oregon? Do the people who serve on our denominational mission boards recognize that the work of the church at the corner of Main and Elm Streets is the specific focalizing of their own endeavor, and do they rejoice when this church is doing its work well—even though this may mean the spending of money locally that might otherwise go to the work of the mission boards?

These are test questions. Unless we can pass the test by giving a "yes" to most of these questions we had better stop talking about one mission. Unless we can pass this kind of test we actually believe that there are many missions. There is mission number one, addressed to ourselves, our families and the influential people who can determine the safety and stability of the communities in which we live. Then there are missions number two, three, four and so on, depending on their distance from us physically and their remoteness from our personal interests.

What can be done to make clear this fact of the one mission?

1. In the first place, there must be a recovery of the understanding that the primary business of the local congregation is to be a mission. Unless this can be understood locally, there is no chance of understanding what the nation-wide and world-wide mission is all about.

If it could be believed by every congregation that the primary purpose of the church is not to minister to the comfort and spiritual self-cultivation of its own members but to go into the world with its saving gospel—the "one mission" would become a reality.

Stephen Neill, an Anglican now attached to the staff of the World Council of Churches, says that all problems of missionary finance would be solved if every congregation on the first Sunday of each month should give its entire offering to work outside its own life.

This seems a minimal demand—that one-fourth of the church's strength should be devoted to doing what a church is supposed to do—what it is commissioned to do by its Lord.

2. In the second place, the church engaged in its "one mission" must see that its "many ministries" are related to the real needs of the people it serves. These needs may not always be identical with people's wants. It is the business of the church to know people better than they know themselves. But there will always be a connection between the ministries of the church and what people can be led to recognize as their real needs.

I think of my friend Archie Hargraves—one of the founders of the East Harlem Protestant Parish—the first minister of the West Side Christian Parish in Chicago—now minister of the Nazarene Congregational Church in Brooklyn, where the Board of Home Missions is helping him with his work.

Real Concerns

When Mr. Hargraves went to Brooklyn he visited scores of homes in his parish to try to learn the real concerns of his people. He found out that one of their chief anxieties was the fact that their children in the public schools were on the average two years below standard in reading ability. So the church proceeded to set up a series of reading clinics to bring these children up to standards.

A second concern was the anxiety of parents whose young people were not delinquent but who were continually being solicited to join the fighting gangs of the neighborhood. So the church has set up several so-called "half-way houses"—in store fronts and other accessible places—where, under the leadership of an experienced youth worker, these uncommitted young people can develop sound avocational interests and know that they are not alone and friendless in a hostile community.

In these and other ministries the church is appearing, as did its Lord, in "the form of a servant" and entering deeply into people's needs, problems, anxieties, fears and hopes.

3. In the third place, if the church is to fulfill its "one mission" it must think of itself as a community on an errand—and therefore always on the move—rather than a settled and secure fellowship.

Norman E. Goodall draws the distinction between the Christian as pilgrim and the Christian as passenger.

I suppose the dominant image of the church is still that of the old gospel song—as the railroad train to heaven, with the refrain, "Get on board, get on board."

But the Christian who knows his calling is not a passenger, he is a pilgrim. The summons to him is not to "get on board," but to "go." "Go ye into all the world."

For the church to rediscover its "one mission" means to rediscover its own nature as a pilgrim community.

Early in the Old Testament the people of God experimented with the notion of being a self-serving community. They found "a pleasant place" on the plains of Shinar and tried to settle down there. There they built a tower as a symbol of their self-satisfaction. It was the Tower of Babel, and it became a place of confusion and of rejection by their God.

Pilgrim Church

There are some words from Bishop Stephen Neill that ought to have a special meaning for American Christians. He writes as follows:

"It is part of the essential nature of the church in this dispensation that it is always a pilgrim church. The story of the people of God begins with the migration of Abraham, a wilderness journey. The theme of camels and tents runs through all the Old Testament: 'For we are strangers before thee, and sojourners, as all our fathers were; our days on the earth are like a shadow, and there is no abiding.' *(I Chron.* 29:15.)

"But the church is always in danger of falling into the sin of the builders of Shinar. To find a pleasant place and in it to build a tower of Babel seems to be an ineradicable instinct of fallen man. But the purposes of God can never be fulfilled unless God himself comes down to scatter the builders and to send them forth again on their endless journey."

Surely the explosive and catastrophic events of our time are God's way of "scattering the builders" and of calling his church out of its introversion and concern for its own security—of summoning it to a new trust in him and a new enlistment in the one mission of love and salvation for all mankind.

YEAR-ROUND GIFT

$2.00 $2.00

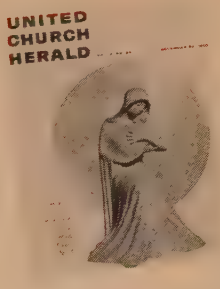
Herald Christmas Gift Rate

A year-end salute to our 100% churches

ONE hundred per cent (100%) — there is a sound of achievement about it, no matter what fact it connotes. But when it stands for people—each family of the entire congregation of a single church — it becomes a vital symbol of oneness of purpose and unanimity of concern. And it is the surest indication that the subject or product in question is so good it has little difficulty in getting approval.

What we are talking about, of course, is that the United Church of Christ congregations listed on this and the following three pages are all 100 per cent subscribers to the journal you are now reading—*United Church Herald.* And so—at this year end—a salute, a tip of the hat, a pat on the back and a clasp of the hands that joined in making this list of 100 per cent subscribers a reality!

The congregations listed herewith — to define 100 per cent churches in another way — are making available to every one of their homes *United Church Herald.* These congregations pay a special rate of $1.50 a year per subscription. Payment is made by the church in one sum at the beginning of each subscription year (any



month), although a few congregations make special arrangements for other times of payment.

This service was long available to Evangelical and Reformed congregations (subscribing to *The Messenger*) and the total number of E and R congregations with 100 per cent subscriptions is now 573! The 100 per cent plan has been available to Congregational Christian churches only since publication of *United Church Herald* began about a year ago. The number of 100 per cent subscribers among CC churches is therefore smaller.

This plan takes into consideration the fact that it is often the least enthusiastic and informed member of a congregation who most needs information about what is going on in the churches and the church world. If *United Church Herald* is used as a part of the on-going preaching, teaching and visitation programs of the local church, the 100 per cent subscription becomes a useful tool in its work. All those who have incorporated our national magazine into their church programs have found it helpful in stimulating new interest and a greater commitment. The whole church — local, national and world — thus profits immeasurably. This is why increasing numbers of churches are becoming 100 per cent subscribers — at our special rate of $1.50 per subscription.

Churches listed on these pages range in size from small rural churches with no more than ten families on their rolls to large urban churches whose members have joined to put as many as 1,000 copies of *United Church Herald* into the homes of their members every two weeks. The 100 per cent subscription plan is an excellent way of helping the members of your church to become better informed. Try it!

Evangelical and Reformed Churches

Church — City — Pastor

California Synod

El Camino Community, Carmichael, Walter S. Press
Faith Community, Garden Grove, C. Gene Kuehl
Morningside Community, Inglewood, John W. Flucke
Northmont Community, La Mesa, Frank E. Edom
Trinity, Lancaster, Theodore P. Fritsch
Zion, Lodi, Rudolph S. Allrich
First Hungarian, Los Angeles, Anthony Szabo
St. Mark's, Oakland
Bethel, Pasadena
Church of the Good Shepherd, Reseda, Douglas P. Koehler
Church of the Good Shepherd, Sacramento, Edwin B. Gunnemann
St. John's, San Bruno, John W. Frank
St. John's Federated, San Francisco
Mt. Hope, Whittier, Ernst H. Nussmann

Central Pennsylvania Synod

St. Paul's, Aaronsburg, Harry Elwood Williams
St. Peter's, Aaronsburg, Harry Elwood Williams
Christ, Alexandria, Clarence B. Marsteller
Christ, Altoona, Stuart C. Snodgrass
Christ, Beaver Springs, Mrs. G. E. Shawda
Pleasant Hill, Bedford, G. Harry Nice
St. Paul's, Bedford, G. Harry Nice
Zion, Bellefont, Donald F. Geschwindt
St. Luke's, near Fishertown, G. Harry Nice
St. Paul's, Hesston, Donald O. Press
Trinity, Hublersburg, Donald F. Geschwindt
St. Paul's, Imler, Wm. D. Flickinger, Jr.
St. John's, Loysburg, John M. Witmer
Mt. Pleasant, Martinsburg, John M. Witmer
St. John's, Martinsburg, Samuel Givler, Jr.
First, Middleburg
St. Peter's, Millmont, Marion E. Smith
Emmanuel, Penns Creek, Harry A. Kissinger
Richfield, Richfield
Christ, Roaring Spring, Joseph B. Hennessey, Jr.
Salem, Selinsgrove
St. Peter's, near State College, Dale E. Boyer
St. Paul's, Yellow Creek

Church — City — Pastor

Dakota Synod

Alberta, Canada

Peace, Fort Saskatchewan, John F. Krieger

North Dakota

Immanuel, Fullerton, Dale P. Krampe
Hope, Streeter, Glenn W. Wernecke
St. John's, Zeeland, Bryce A. Hecht
New Kassel, Zeeland, Bryce A. Hecht

East Pennsylvania Synod

Salem, Bath, George H. Heil
Friedens, Center Valley, G. Richard Ott
St. John's, Coopersburg, Ernest M. Hawk
Trinity, Freemansburg, Ernest Miko
Lower Saucon United, Hellertown, Ernest Miko
Zion, Kreidersville, Ray H. Klingaman
Jehovah, Nazareth, George H. Heil

Kansas City Synod

Kansas

St. John's, Alida, Dean Roy Miller
Peace, Alma, Raymond W. F. Klasing
St. John's, Baldwin, Joseph F. Krueger
Trinity, Cheney, Norman E. Manz
Immanuel, Ellinwood, Robert F. Richter, Sr.
New Basel, Elmo, Melvin F. Lichte
Grace, Great Bend, William C. Bessmer, Jr.
St. John's, Hardtner, Carl Ringer
Hope, Hoisington, William C. Bessmer, Jr.
St. Paul's, Holyrood, Thomas J. Dry
Peace, Hudson, Victor W. Engelmann
Trinity, Hudson, Philip C. Fischer
St. Peter's, Inman, Edward H. Fresen
Trinity, Newton
Fairlawn Heights, Topeka, A. Vernon Kurz

Missouri

Zion, Arrow Rock
Bethel, Concordia, Paul W. Kasper
Hope, Cosby
Hebron, Deepwater, Carl N. Stillwell
St. John's, Emma, Paul W. Kasper
St. John's, Florence, August L. Brueggemann
St. Luke's, Grand Pass, Maynard E. Beemer
Peace, Hartsburg, Edwin Winnecke

Church — City — Pastor

Salem, Higginsville, Theodore Hauck
St. Luke's, Independence, Albert H. Behle
Advent, Jamestown, Irvin B. Stegner
Central, Jefferson City, Robert G. Herrmann
St. Peter's, Kansas City, Robert C. Kienle
Ebenezer, Levasy, Max H. Pepmeier
St. Paul's, Napoleon, Edward D. Brueggemann
St. Paul's, Pilot Grove, William H. Sabbert
St. Peter's, Pleasant Grove, Erwin Bueneman
Community, Rockville, Carl N. Stillwell
Trinity, St. Joseph, Ralph Faisst

Oklahoma

Federated, Kingfisher, William L. Patch
St. Paul's, Marshall

Lancaster Synod

Pennsylvania

Peace, Berrysburg
St. Paul's, Bowmansville, John M. Clausing
St. John's, Center, East Earl, John M. Clausing
Faith, Grantville, Charles E. Strasbaugh
St. John's, Harrisburg, M. Earle McCullough
Church of the Redeemer, Hershey, Glenn J. Rader
The Chapel Church, Jonestown, Charles E. Strasbaugh
First, Lancaster, Wilbur E. Trexler
Zion, Lebanon, Ralph K. Todd
Zion, Millersville, J. Richard Bishop
Salem, Reamstown
Templeman, Rexmont, Norman B. Bucher, Jr.
First, Steelton, Ralph J. Harrity
Salem, Union Township, (Walmer), Charles E. Strasbaugh

Lehigh Synod

Pennsylvania

St. John's, Allentown, Gordon H. Sperry
Salem, Allentown, Charles R. Zweizig
Hope, Allentown, Hamilton Park, Donald H. Eckert
Heidelberg, Schwenksville, Thomas W. Phillips

Magyar Synod

Connecticut

Hungarian, Bridgeport, Stephen M. Boszormenyi
Hungarian, Wallingford, Arpad L. Beretz

Church	City	Pastor
Illinois		
South Side,	Chicago,	Arpad George
West Side,	Chicago,	Desmond D. Parragh
Indiana		
First Hungarian,	East Chicago,	Kalman Csia
First Hungarian,	Gary	
Michigan		
Magyar,	Flint,	Andrew Nagy
New Jersey		
Hungarian,	Passaic,	Imre G. Bertalan
Hungarian,	Woodbridge,	Ladislaus Egry
Ohio		
West Side Hungarian,	Cleveland,	Matthias Daroczy
Hungarian,	Columbus,	Joseph Marsalko
Hungarian,	Dayton,	Louis M. Molnar
Pennsylvania		
Hungarian,	Homestead (Munhall),	Julius Paal
First Hungarian,	McKeesport,	John Butosi
First Hungarian,	Pittsburgh,	Laszlo Harangi
First Hungarian,	Rankin,	Laszlo A. Borsay
Hungarian,	Uniontown,	Alexander Jalsoviczky
West Virginia		
Hungarian,	Morgantown,	Alexander Jalsoviczky

Mercersburg Synod

Pennsylvania

Zion,	Arendtsville,	Nevin R. Frantz
St. Jacob's (Stone),	Brodbecks,	George A. Heisey
St. John's (Blymire),	Dallastown,	Kenneth S. Heffley
Salem,	Dover,	Bruce D. Wickkiser
Christ,	Duncannon,	Paul R. Wright
St. Peter's,	Fort Loudon	
Jerusalem,	Glen Rock,	Lamar T. J. Bender
Grace,	Greencastle,	Luther G. Heist, Jr.
St. Paul's,	McConnellsburg	
St. Paul's,	Mechanicsburg,	Raymond A. Faulds, Jr.
St. Peter's,	Seven Valleys,	Lamar T. J. Bender
Bethel,	Smith Station,	Harvey M. Light
Hayshire United,	York,	Roland F. Roehner
Memorial,	York,	Henry V. Harman
Shiloh,	York,	J. Clark Hayes

Michigan-Indiana Synod

Indiana

Cross,	Berne,	Calvin A. Schmid
Grace,	Culver	
Zion,	Decatur,	Wm. C. Feller
St. John's,	Elkhart,	Henry W. Wichman
St. Luke's,	Honduras,	Louis C. Minsterman
Zion,	South Bend,	Edward W. Brueseke
St. John's,	Vera Cruz,	Louis C. Minsterman
St. Matthew's,	Wabash,	David L. Blanke
Zion,	Madison Twp., Wakarusa,	Eugene W. Schupp
St. John's,	Woodland,	Eugene W. Schupp

Michigan

Salem,	Albion,	Paul J. Gerhart
Bethlehem,	Ann Arbor,	Ernest R. Klaudt
Church of the Good Shepherd,	Ann Arbor,	Richard E. Crusius
Zion,	Brutus,	Theo. F. Gabler
St. Paul's,	Dearborn,	Philip J. Anstedt
Grace,	Detroit,	Auburn F. Haggard
St. Matthew's and St. Peter's,	Detroit	
St. John's,	Grand Rapids,	Herbert W. Barten
Nativity,	Livonia,	I. Kenneth Shreiner
United,	Midland,	Glenn E. Baumann
Zion,	Mt. Clemens,	Theo. A. Tuenge
St. John's,	Muskegon,	Luben Kutuchief
St. John's,	Owosso,	Gene A. Becker

Midwest Synod

Illinois

Trinity,	Quincy,	Arthur F. Ebeling
Bethlehem,	Sutter,	Frederick J. Nisi

Iowa

St. John's,	Ackley,	John Heinbuch, Jr.
Salem,	Alleman,	Ardeen H. Bauch
Peace,	Bennett,	Alvin F. Volle
Peace,	Buckeye,	Roy J. Eilers
First,	Burlington,	Donald Klohr
St. John's,	Burlington,	F. A. Meusch
First,	Clarksville (Pleasant Valley),	Roland W. Hosto
St. John's,	Council Bluffs,	Vernon W. Rice
St. John's,	Creston,	G. G. Bratzel
Zion,	Garner,	Albert M. Guthmiller
Immanuel,	Klemme,	Ernest H. Lauer
Immanuel,	Latimer,	Herbert H. Schowe
St. John's,	Le Mars,	Milton L. Straube
Salem,	Lincoln,	Edward D. Rodel
Grace,	Liscomb	
First,	Maquoketa	
St. Paul's,	Marengo,	Emanuel Jasmann
Trinity,	Moscow,	Duane A. Meyer
St. John's,	Nashua,	Carl J. Weidler
St. John's,	Newton,	Russell F. Miller
St. John's,	Peterson,	Raymond Barz
First,	Pomeroy,	Paul Niedermeyer
Zion,	Primrose,	Walter F. Kieker
St. Paul's,	Washington,	Ralph Wedeking
St. Paul's,	West Burlington,	Calvin M. Ley
St. Paul's,	Wheatland,	Harold J. Koenig

Nebraska

Zion,	Dawson,	John M. Mimlitz
Zion,	Gladstone,	Fairbury, Eugene A. Walther
St. Paul's,	Jansen,	Eugene A. Bock
Trinity United,	Lincoln,	Donald E. Stuart
Friedens,	Milford (West Blue),	Arno H. Neuhaus
Salem,	Steinauer,	Henry W. B. Radloff
St. John's,	Syracuse,	Milo J. Phillipi
Theophilus,	Winside	
St. Peter's,	Yutan	

Missouri Valley Synod

Arkansas

Barton,	Barton,	Traugott Steiner
St. Paul's,	Little Rock,	Eugene T. Jensen
Hicks,	Marvell,	Traugott Steiner

Missouri

Eden,	Affton,	Elmer H. Dickbernd
St. Paul's,	Bay,	Arthur J. Schneider
Zion,	Bay,	Arthur J. Schneider
St. John's,	Beaufort (Casco),	John H. Hille
St. Philip's,	Concord Village, St. Louis,	John S. Altenbernd
St. Paul's,	Cooper Hill,	Frederick W. Wehrenberg
St. Martin's,	Dittmer,	Paul A. Wobus II
Shannondale Community,	Gladden,	Vincent W. Bucher
St. John's,	High Hill,	Elmer P. Helling
Pilgrim,	Labadie,	Karl H. Beck
St. Paul's,	Marthasville,	P. Hubert Konrad
Trinity,	Mexico,	Donald E. Mayer
St. Peter's,	New Haven,	August E. Bergey
Friedens,	New Melle	
Calvary,	Overland,	Milton R. Zielinski
St. Peter's,	Owensville,	Herbert P. Baur
Friedens,	St. Charles,	Robert C. Warskow
St. John's,	St. Clair,	Thomas A. Whitcomb
Bethany,	St. Louis,	Walter A. Scheer and Charles L. Stevens
Ebenezer,	St. Louis,	Alexander Campbell
Emmaus,	St. Louis,	Carl Bohnenkamper
Faith-Salem,	St. Louis,	Roy F. Alberswerth
Hope,	St. Louis,	Norman C. Zulauf and John E. Trnka
St. Paul's,	St. Louis,	Erwin H. Bode and Paul J. Bode
St. Peter's,	St. Louis,	Elmer H. Hoefer and Robert W. McNamara
Trinity,	St. Louis,	Earl W. Krueger
St. John's,	Springfield,	Harry O. Hein
Immanuel,	Treloar,	Walter W. Kramme
Zion,	Troy,	Richard S. Brueseke
Friedens,	Warrenton,	Elmer P. Helling
St. Peter's,	Washington	
Faith,	Wentzville,	George Schler
St. John's,	Woollam,	Frederick W. Wehrenberg

New York Synod

Massachusetts

Christ,	Boston,	Daniel G. Kratz
St. Andrew's,	Holyoke,	Philip H. Thierolf

New Jersey

Church of the Good Shepherd,	Clark,	George A. Shults

New York

Emmanuel,	New York,	Benedict W. Tannler
Martha Memorial,	New York,	James D. Hakes and Jose A. Torres
St. Paul's,	Troy,	Paul H. Curvey

Northeast Ohio Synod

First Hungarian,	Akron,	Arpad Bakay
St. Mark's,	Cleveland,	Paul E. Shanabrook
St. Paul's,	Cleveland	
Grace,	Columbiana,	Donald J. Voelm
Emanuel,	Doylestown,	Arthur T. Gerhold
Magyar,	Elyria,	Bela P. Bacso
First,	Lakewood,	Robert F. Beck
Hungarian,	Lorain,	Valentine A. Toth
Old Springfield,	New Middletown,	Charles A. Lang
Mt. Olivet,	North Lima,	Lawrence J. Dunnewold II
Ridge Road,	Parma,	Irving W. Camerer
St. John's,	South Amherst,	Dewees F. Singley
Mt. Zwingli,	Wadsworth,	Arthur T. Gerhold
Church of the Good Shepherd,	Warren,	A. Hale Schroer
Willoughby,	Willoughby,	Wilbur H. Stell

Northern Synod

Iowa

St. Peter's,	New Albin,	Emil Burrichter

Minnesota

Zion,	Brownsville,	Harry R. Reiners
St. John's,	Ceylon	
St. Matthew's,	Cottage Grove,	Wm. F. Kamphenkel
St. Paul's,	Eyota,	Philip J. Schowalter
Peace,	Freeburg,	Emil Burrichter
Zion,	Hokah,	S. E. Birkner
Trinity,	Hutchinson,	Karl M. Detroy
St. Paul's-Salem,	Le Sueur,	A. O. Mann
St. Paul's,	Minnesota Lake	
Friedens,	New Ulm,	Herbert H. Feierabend
Friedens,	Norwood,	Fred R. Iseli
Peace,	St. Cloud,	Victor W. Grupe
Christ,	Sauk Rapids,	Victor W. Grupe

North Dakota

Bethel,	Judson,	L. James Koch
Zion,	Judson,	L. James Koch

South Dakota

St. John's,	Tulare,	Robert G. Anderson

Wisconsin

Trinity,	La Crosse,	S. E. Birkner

North Illinois Synod

Illinois

Zion,	Adeline,	Wm. L. Nagy
St. John's,	Beecher,	W. A. Hallerud
St. Luke's,	Beecher,	John C. Melchert
Peace,	Bellwood,	Edward L. Kohlmann
St. John's,	Belvidere,	Louis F. Weichbrodt
St. Paul's,	Bloomingdale,	Karl E. Gaertner
Zion,	Carpentersville,	John H. P. Klueter
Bethel,	Chicago,	Ludwig C. Kutz
Immanuel,	Chicago,	Paul F. Umbeck
St. Andrew's,	Chicago,	Donald E. Stumpf
St. John's,	Danville,	Harvey E. Harsh
St. Paul's,	Davis,	Adolf C. Onasch
Immanuel,	Dolton,	Clifford A. Voll
St. Paul's,	Downers Grove,	Walter W. Lauer
St. Paul's,	Elgin,	Edwin J. Hoefer
Immanuel,	Elgin,	Peter H. Beecken
Church of the Good Shepherd,	Elk Grove Village,	Roy R. Winkelmann
Bethel,	Elmhurst,	Merl Schiffman
St. Peter's,	Elmhurst,	Robert J. Young and Richard Schiemann
St. Peter's,	Frankfort,	Erich G. Bizer
St. John's,	Greenview,	Carl L. Hille
Immanuel,	Hinsdale,	Roy J. Meyer
The Village,	La Grange Park,	Bert Helm
Trinity,	La Salle,	Walter Kleffmann
St. Paul's,	La Moille,	Roland E. Hosto
St. John's,	Lincoln,	Harold J. Barth
St. Luke's,	Morton Grove,	Paul R. Stock
Zion,	North Grove,	Wm. L. Nagy
St. John's,	Palatine,	Peter H. Beecken
Long Grove,	Prairie View,	Alfred E. Williams, Jr.
St. Paul's,	Richton Park,	Garry A. Scheuer, Jr.

Indiana

St. John's,	Crown Point,	H. O. Willman

Northwest Ohio Synod

Union,	Bascom,	J. Eugene Youngen
St. John's,	Baseline	
College Hill,	Bloomville	
Emmanuel,	Bluffton,	Wm. F. Von Brauchitsch
St. John's,	Bluffton,	Wm. F. Von Brauchitsch
St. John's,	Convoy,	Paul H. Graeser
Zion,	Delaware,	Craig A. Reed
Trinity,	Elliston,	Wm. O. Homeister
Community,	Ft. Seneca,	Harold H. Hessenauer
Emmanuel,	near Green Camp,	Donald N. Crusius
Immanuel Federated,	Haskins,	Robert L. Childs

Continued on next page ▸

Church	City	Pastor

Zion, Hunt's Corners, Martin G. Waidmann
First, Kenton
Heidelberg, La Fayette, Charles G. Link
Calvary, Lima, George J. Boettcher
St. Peter's, Millbury, Martin F. Flatter
St. John's, Monroeville, Edgar W. Shelly, Jr.
St. Peter's, New Bremen, Kenneth W. Pheiffer
St. Jacob's, Payne
St. Paul's, Rockford, John Perl
St. Paul's, Sidney, George Sonneborn
Hope, Sulphur Springs, Marvin G. Wulff
Sycamore, Sycamore, R. Philip Shober
Faith, Toledo, Arwood J. Sterrett
St. Paul's, Toledo, Henry W. Haberkamp
St. Paul's, near Van Wert, Paul H. Graeser

North Wisconsin Synod

St. John's, Black Creek, Elmer A. Becker
New Elm, Blackwolf (near Oshkosh), James P. Bettin
Zion, Greenwood, Orval M. Egbert
First, Manitowoc, Theodore P. Crusius
United, Oshkosh, James P. Bettin
Immanuel (Town Herman), Plymouth, R. H. Opperman
Salem (Town Sheboygan Falls), Plymouth, Otto A. Menke
First, Porterfield, Gerald W. Schrankler
Peace, Potter, Raymond O. Walkenhorst

Pacific Northwest Synod

Idaho

St. John's, Payette, Henry C. Warber

Oregon

Zion, Gresham

Washington

Lake Hills Community, Bellevue, Philip L. Eisenhauer
First United, Tacoma, E. H. Stommel

Philadelphia Synod

Pennsylvania

St. Matthew's, Chester Springs, Richard E. Dettrey
St. Peter's, Chester Springs, Mrs. Ann Blasberg Cordray
St. Luke's, Dublin, John E. Wildasin
St. Peter's, Fricks, John E. Wildasin
St. James', Havertown, Wm. K. Penn
St. Paul's, Lionville, Richard E. Dettrey
Christ, Lower Tinicum, Victor Steinberg
Ascension, Norristown, R. Maxwell Paine
First, Philadelphia, Marvin E. Heath
St. Matthew's, Philadelphia, Bertram M. Werkheiser
Oak Lane, Philadelphia, John C. Heater
Woodcrest, Philadelphia, Robert I. Rhoads
St. Paul's, Pottstown, C. William Ebbert
Shenkel, Pottstown, Ed. L. Schlingman
First, Quakertown, Paul T. Stoudt
St. Paul's, Sellersville, C. Frederick Billmyer
Immanuel (Leidy's), Souderton, Peter Young
Zwingli, Souderton, Wm. J. Rupp
St. Paul's, Springfield, Delaware County, Richard J. Keen
United, Warminster, Nelson J. Wenner

Pittsburgh Synod

Pennsylvania

St. Andrew's, Bridgeville, C. Lamar Derk
Trinity, Delmont
St. Peter's, Edie, Charles E. Fogle
Jerusalem, Fredonia, J. Miles Walthour
St. John's, Fredonia, J. Miles Walthour
First, Greensburg, Russell C. Eroh
Christ, Holsopple, Arthur J. Miller
Trinity, Jennerstown, Charles E. Fogle
Salem, Lavansville, Richard H. Shellenberg
St. Luke's, Luthersburg
Zion, McDaniels, Leo D. Horn
First, McKeesport, John R. Bucher
Watson Run, Meadville
First, Mt. Pleasant, Robert F. Peeples
St. John's, Mt. Pleasant Twp., Robert F. Peeples
Faith Community, Pittsburgh, Donald C. Book
Mt. Troy, Pittsburgh
Trinity, Scottdale, Charles R. Trout
St. John's, Shanksville
St. John's, Sprankle Mills
Mt. Tabor, Stoystown, Samuel E. Lobach
Trinity, Troutville, Wm. A. Boyer
Calvary, Turtle Creek, Roger E. Buchanan
First, Youngwood, Joseph M. Kim

Potomac Synod

District of Columbia

First, Washington, John H. Sando

Maryland

St. Martin's, Annapolis, Clyde F. Straub
Bethel, Baltimore, John F. Kasten, Jr.
Zion, Baltimore, John S. Royer
Immanuel, Cambridge, Daniel R. Kasten
Holy Trinity, Hagerstown, Donald P. Flick
Grace, Pleasant Hill
Glade, Walkersville, Frank A. Rosenberger

Virginia

St. Michael's, Bridgewater
St. Paul's, Edinburg, Timothy Lehmann
St. Stephen's, Harrisonburg, Edouard H. Taylor
Trinity, Mt. Crawford, Robert C. Meissner
Grace, Mt. Jackson, Frank L. Fesperman
St. Luke's, Timberville
Trinity, Timberville
St. John's, Toms Brook
St. Andrew's, Weyers Cave, Robert C. Meissner
Mt. Calvary, Woodstock, Kenneth E. Bishop
St. Paul's, Woodstock, Kenneth E. Bishop

West Virginia

Christ, Martinsburg, Joseph T. Hammond, Jr.

Reading Synod

Pennsylvania

Zion, Lewistown Valley, John R. Gulick
St. Peter's, Pine Grove, Roland C. Turnbach
Second, Reading, Paul E. Schmoyer

Rocky Mountain Synod

Colorado

St. Thomas, Englewood, Frank W. McCall

Southeast Ohio Synod

Ohio

Immanuel, Alliance, Frank A. Kostyu
St. Peter's, Apple Creek, Stanley R. Hartmann
Zion, Baltic, Herman A. Hartmann
Bethel, Beloit, Richard E. Borngen
St. John's, Bolivar, Clemens A. Wahl
Lowell, Canton, Gilbert J. Bartholomew
Immanuel, Clarington
Trail Swiss, Dundee, Walter R. Gobrecht
Salem, East Canton, Roger J. Wenzel
Christ, Hartville, Clarence C. Huprich
St. John's, Millersburg, Charles O. Zechiel
Christ, Mohicanville, Russell C. Behm
St. Paul's, Mt. Eaton, Frank R. Zartman
St. Paul's, Navarre, Harold L. Behle
St. Jacob's, North Canton, Clarence C. Huprich
Christ, Orrville, W. Franklin Lahr
Israel, Paris, Charles B. Higgins
St. John's, Powhatan Point, Bernice A. Buehler
Zion, Ragersville, Alfred C. Yost
Zion, Steubenville, Wm. H. Banks
Grace, Stone Creek, Clarence M. Higgins
First, Sugarcreek, Arnold H. Klaiber
St. John's, Walnut Creek, Walter R. Gobrecht
Zoar, Zoar, Clemens A. Wahl

West Virginia

St. Paul's, Wheeling, Ernest E. Voll

Southern Synod

Florida

St. John's Community, Homestead (Leisure City), John W. Myers
United, Lowell, Paul D. Yoder
Robertson Memorial, Miami, Harlan C. Musser
Trinity, St. Petersburg, Robert B. Frey

North Carolina

Trinity, Conover, Edwin M. Alcorn
St. Peter's, Greensboro, Carl T. Daye
Bethel, Hickory, Roy E. Leinbach, Jr.
Macedonia, Hickory, Bobby R. Bonds
Emanuel, Lincolnton, C. Larry Fisher
St. James, Mt. Pleasant, Banks D. Shepherd
St. Paul's, Newton, Roy E. Leinbach, Jr.
First, Winston-Salem, Aubrey W. Hedrick
St. Thomas, Winston-Salem, Joshua L. Levens

South Illinois Synod

Zion, Addieville, Kurt Wm. Simon
Salem, Alhambra, Arnold A. Bizer
E and R, Alton, Leonard F. Todd
Zion, Arthur, Carl F. Hanser
Hope, Belleville, Robert S. Maisch
Trinity, Belleville, Theo. J. Rasche
Church of the Good Shepherd, Carbondale, Carl F. Beyer
Immanuel, Hamel, Edwardsville, LaVern A. Smith
Christ, Fieldon, Alton E. Loar
St. Paul's, Freeburg, Hayward W. Kehl
St. John's, Granite City, Paul R. Surbey and William Nisi
Highland, Highland, Victor H. Schoen
Zion, Hoyleton, Thomas H. Laufer
St. Paul's, Jamestown
Peace, Jerseyville, Alton E. Loar
St. Paul's, Johnston City, W. Everett Lynch
St. Paul's, Nashville
St. Peter's, Okawville, Alvin C. Kniker
St. John's, Pana, Herbert F. Rinderknecht
St. Paul's, Pinckneyville, Harold A. Schulz
St. John's, Plum Hill, F. W. Weltge
E and R, St. Jacob, Keith Klosterman
First, Tamms, Carl F. Beyer
St. Paul's, Tower Hill, Theophil H. Hosto
St. John's, Trenton, George A. Schuette
St. John's, Wood River, E. Eugene Smith

South Indiana Synod

Alabama

St. John's, Birmingham

Indiana

St. John's, Cannelton
St. Peter's, Clay City, Reuben D. Eversman
Bethlehem, Evansville, John H. Bollens
St. Matthew's, Evansville, Warren G. Smith
St. Paul's, Evansville, German Twp., Reinhart Lehmann
Salem, Huntingburg, Fred Fahrenkamp
First, Indianapolis, Roy E. Lausman
Trinity, Indianapolis, (Beech Grove), Richard F. Rasche
Zion, Indianapolis, (Warren Twp.), Donald W. Hafner
Trinity, Jasper, Raymond H. Schultz
Saron, Linton, Harold L. Kratzat
Trinity, Mt. Vernon, August E. Binder
St. Paul's, Sellersburg, Charles H. Schmitt
First, Shelbyville, W. Duane Yegerlehner
Zion, near Shelbyville, Franz Paul Puhlmann

Kentucky

Trinity, Louisville, Richard E. Simonson
Zion, Owensboro, J. Wallace Zink
Unity, Paducah, Donald F. Lehman

Tennessee

First, Belvidere, Walter W. Stark
First, Nashville, Eugene F. Bickel

Southwest Ohio Synod

Indiana

St. John's, Batesville, Herbert M. Goetz
Salamonia, Salamonia, Walter L. Schacht

Kentucky

Christ, Fort Thomas, Waldo A. Berlekamp

Ohio

Immanuel, Cincinnati, Gustav J. Krumm
Immanuel, Cincinnati (St. Bernards), Harry G. Schairbaum
Price Hill, Cincinnati, Hilmer E. J. Neumann
Salem, Norwood, Cincinnati, Robert E. Briggeman
Zion, Norwood, Cincinnati, Ben M. Herbster and John R. Flotron III
Trinity, Columbus, Theodore E. Preuss
Hale, Dayton, Michael J. Eckert
Hope, Dayton (Kettering), Lowell D. Zechiel
Memorial, Dayton, Edward A. Puff
St. Luke's, Dayton, Marion C. Harrison
Trinity, Fairborn, Albert R. Meiller
St. Paul's, Glenford, Robert and Lavon Baylor
St. John's, Hamilton, Lester W. R. Dresch
Mt. Pisgah, Lawrenceville, J. Paul Goebel
Bethel, Millville, Laurin E. Detwiler
First, Portsmouth, Winston W. Wernecke
St. John's, Troy, Herbert E. Pfister
Beaver, Xenia, Theodore E. Preuss

Church	City	Pastor

South Wisconsin Synod

First, Belleville, Howard E. Beil
St. John's, Boltonville, E. F. Menger
Immanuel, Darlington, John F. Baumann
St. John's, Germantown
Emanuel, Hales Corners, John C. Gieser
St. John's, Hartford, Warner H. Siebert
Friedens, Jackson, Howard A. Kusler
St. Peter's, Jackson, Howard A. Kusler
Peace, Kewaskum, Clarence F. Hammen
Memorial, Madison, Wm. A. Schultz
St. Paul's, Menomonee Falls, H. A. Crusius and Eugene A. Schneider
Christ, Milwaukee, Albert G. Gonser
Faith, Milwaukee, Ruben H. Huenemann and Alfred W. Klumb
Friedens, Milwaukee, W. H. Schlinkmann and William D. Stickney
Hope, Milwaukee, George C. Wayman
St. John's, Monroe, Paul H. G. Olm
Zwingli, Paoli, Howard E. Beil
Christ, Rockfield
First, Sauk City, Wilson M. Bixler
St. John's, Slinger, Robert E. Kasper
St. Paul's, Town of Scott, Roman A. Reineck
Reformation, Town Washington
Salem, Verona, Zane E. Pautz
First, Watertown, Ralph J. Ratzloff
Salem, Wayne (Campbellsport)

Susquehanna Synod

Pennsylvania

First, Berwick, Wayne A. Lutz
St. John's on-the-Mountain, Milnesville
St. Peter's, Paxinos
Lantz, Sunbury, George W. Moyer

Texas Synod

Louisiana

Bethel, New Orleans, Oscar C. Laubengayer
St. Paul's, New Orleans, Donald T. Grunwald

Mississippi

St. Paul's, Biloxi, Richard P. Ellerbrake

New Mexico

Church of the Good Shepherd, Albuquerque, Paul A. Mohr

Texas

Faith, Arlington, Raymond F. Buck, Sr.
Trinity, Austin, Wm. C. Anderson
Faith, Bryan, Edwin M. Schaefer
St. Paul's, Corpus Christi, Edward A. Mayer
Friedens, Geronimo, Raymond F. Buck, Jr.
Christ, Houston
Trinity, Niederwald (near Kyle), Edwin G. Kloppe
Bethany, San Antonio, Martin P. Kniker
St. Paul's, Schulenberg, Fred J. Mehrtens
Weimar, Weimar, Charles A. Bawel
St. Peter's, West, Frederick W. Wuerz

West New York Synod

St. Luke's, Auburn, Ralph A. Philbrook
West Side Hungarian, Buffalo, Laszlo Vatai
Friedens, Syracuse, Ralph L. Rebman

Congregational Christian Churches

California

Community, Chico, Louis C. Turner
College Avenue, Modesto, Charles M. Spencer
First, San Rafael, Paul C. R. Peterson
Union, Shafter, Paul Edward Babbitt
Woodside Village, Woodside, Jerald Hood Snavely
Community, Yermo, Richard O. Moore, Jr.

Connecticut

Killingworth, Deep River, Malcolm J. Grobe
Saugatuck, Westport, Gibson I. Daniels

Idaho

Federated, Lewiston, E. Paul Hovey

Illinois

First, Chicago, Newton W. Klooze
First, Dupo, Robert O. Inglis
Union, Metropolis, M. W. Elftmann
Congregational Community, Roscoe, David W. Soper

Indiana

Plymouth United Church of Christ, Goshen, Donald A. Scanlin
Congregational Christian, Hagerstown, Kenneth H. Weaver
Old Union, Lebanon, Wilbur B. Sharp

Iowa

First, Cresco, Louis C. Stoker
Congregational, Danville, Orland C. Huff

Kansas

United, Osborne, A. A. Van Sickle

Maine

Sunset, Deer Isle, Donald L. Elliott

Massachusetts

South, Amherst, Arnold M. Kenseth
West Parish, Andover
First, Auburn, George A. Hodgkins
Mary Lyon, Buckland, Stanley Cummings
First, Hadley, Paul A. Crow
Congregational Church of Holland, Mrs. Virginia M. Zierzow
Center, Newtonville, Benjamin R. Andrews
Congregational, Waquoit, John J. Van Strien

Michigan

United, Big Rapids, Calvin C. Klemt
Webster, Dexter, W. A. Johnson
First, Six Lakes, R. Albert Potts

Minnesota

Pilgrim, Duluth, William L. Halfaker
Community, Walker, Harold A. Mercier

Missouri

Congregational Christian, Weaubleau, Charles H. Evers

Montana

First, Crane

Nebraska

First, Crete, Jacob F. Balzer
Park, Elgin, Mrs. Louise B. Dengler

New Jersey

Congregational Church of Warren Township, Plainfield

New Hampshire

First, Hanover, Wilbur I. Bull
First, Pelham, James Lambert Kidd

New Mexico

First, Albuquerque, Clarence E. Parr

New York

Congregational, Oxford, Alfred L. Taylor
United, Rensselaer Falls, Roy F. Flint

North Carolina

Wentz Memorial, Winston-Salem, Joseph N. Patterson

North Dakota

Congregational, Beulah, Ralph Sayler
Congregational Church of Christ, Hope, Tyler P. Kriedeman
Congregational, Medina, Theodore R. Bader
Congregational, New England
Congregational, New Town, Austin G. Engel, Jr.
Kidder County Larger Parish, Tappen, Richard C. Andrews
United Church of Christ, Williston, Cecil Leek

Ohio

Congregational, Centerburg, Charles H. A. Woods
St. John, Harrison, George P. Barber

Rhode Island

United Church of Christ, Newport, Theodore M. Atkinson Jr.
United Church of Christ, Warwick, Ralph H. Winn

South Dakota

First, De Smet, Robert H. Tucker
Drakola, De Smet, Robert H. Tucker

Tennessee

First, Knoxville, A. Ray Meserve
Brookmeade United, Nashville, Clyde C. Flannery

Texas

Congregational, Friona, Hudson B. Phillips Jr.
First, Pasadena, William D. Welburn

Vermont

Congregational, South Hero, Raymond A. Hall

Washington

Wayside (formerly Congregational Church of Federal Way), Tacoma, Roland F. Schlueter
Oberlin, Steilacoom, Lorance Dossett

Wyoming

Federated United Churches of Christ, Wheatland

Hawaii

First United, Hilo, Wilfrid H. Bunker
Makawao Union, Paia, Maui, Byron R. Cleeland

Harvard Opens Center on World Religions

Harvard University will build a center for the study of world religions where graduate students and visiting scholars from all over the world can live while they study at Harvard, according to a release from the University News Office. Construction will start immediately on a modern two-story structure near the Harvard Divinity School in Cambridge, Mass.

The new center will provide a meeting place for these visiting scholars and American students at Harvard who are studying foreign religions. It will mean, for instance, that a graduate student in Indic studies might gain firsthand knowledge of his subject by exchanging ideas with a Hindu scholar from India well-versed in that field. In future years a Buddhist monk from Burma, a Shinto priest from Japan and a Muslim scholar from the Near East all may be living in the center, meeting informally and exchanging views with students studying for degrees at Harvard Divinity School.

Funds for the center have been provided by the same anonymous donors who last year endowed the first professorship in world religions at Harvard. The Rev. Dr. Robert H. L. Slater holds that chair. The center will have apartments for eleven married students, eight apartments for single students, an apartment for a visiting professor and another for a faculty member. The central building will have a lecture room seating sixty students, a library and a smaller seminar room, a common room and offices for faculty members. Construction is expected to be completed by the fall of 1960.

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OBITUARIES

DR. OSWIN S. FRANTZ, retired professor of New Testament at Lancaster Theological Seminary (E and R), Lancaster, Pa., died November 15 at the age of 78. A member of the seminary faculty for thirty years before his retirement in 1951, Dr. Frantz also served as registrar and faculty adviser to the seminary choir. He went to Lancaster after serving pastorates in Easton and Altoona, Pa.

A graduate of Franklin and Marshall College and Lancaster Seminary, Dr. Frantz completed work for his B.D. degree at Union Theological Seminary, New York City. Franklin and Marshall College conferred the honorary Doctor of Divinity degree on him in 1925. He was a member of the board of directors of Catawba College, Salisbury, N. C.

Surviving Dr. Frantz are his widow, three sons and one daughter. A. Calvin Frantz, Philadelphia, treasurer of Philadelphia Synod, is a brother.

ANNE E. GORDON, 92, Congregational Christian educational missionary in the Near East under the auspices of the American Board of Commissioners for Foreign Missions for more than thirty years, died November 16 in Ottawa, Ontario, Canada.

Miss Gordon was appointed a career missionary of the American Board in 1901 and left the same year to begin her service in Turkey. Until her retirement in 1932 she taught at American Board girls' schools in Marash and Izmir, Turkey, and in Athens, Greece.

Born in North Williamsburgh, Ontario, Miss Gordon was graduated from Queen's University in Canada in 1897. She is survived by several nieces and nephews.

THE REV. OTTO C. HOLLOWELL, a former Congregational Christian minister, died November 13 in Albany, Ind., at the age of 61.

Ordained in the Eastern Indiana Congregational Christian Association in 1935, he served seven churches in the Eastern Association all on a half-time basis except for ten years at Portland.

For the past eleven years he had been associated with his two sons in the Hollowell and Sons Lumber Company.

He is survived by his widow, two sons, two brothers and four grandchildren.

THE REV. DR. ROBERT J. LOCKE, former superintendent of the Illinois Congregational Christian Conference and minister of First Congregational Church in Kalamazoo, Mich., from 1934 to 1939, died in Kalamazoo on October 11. He was 83 years of age. Since 1939 Dr. Locke had been in business in Kalamazoo. He is survived by his widow and one son.

THE REV. JOHN EDWARD MC CORMICK of Cleveland, Ohio, died November 6 at the age of 37. A graduate of Lakeland College and Mission House Seminary, Mr. McCormick was ordained in 1948 and served E and R churches in Wyoming, Minnesota and Iowa. At the time of his death he was administrative assistant at the Evangelical Deaconess Hospital in Cleveland. His parents and seven brothers and sisters survive.

THE REV. HARVEY SANFORD STONER, retired E and R minister of Uniontown, Pa., died November 13 at the age of 88. Ordained to the Christian ministry by the Church of Christ in 1898, Mr. Stoner was received into the Reformed Church in the United States in 1922, following which he served the Tuscarawas Charge in Southeast Ohio Synod until his retirement in 1946. He is survived by two daughters and two sons.

THE REV. WALTER FERDINAND WHITNEY, a CC minister, died in Nashua, N. H., November 1. Mr. Whitney, who was in his eightieth year, was born in Westminster, Mass., and received his education for the ministry at Boston University School of Theology. Ordained in the Methodist Church, he held a number of pastorates in New England and one in Nebraska, transferring to the Congregational Christian churches in 1948.

Mr. Whitney went to Florida in 1950 as minister of Union Congregational Church, Holly Hill, and supposedly retired in 1952 at the age of 72. In 1953 he was invited to assist the Florida Conference in

organizing the First Congregational Church in Fort Lauderdale. In the next three years he served the conference as organizing pastor of First Congregational Church, Sarasota, Pilgrim Congregational Church, St. Petersburg and Christ Congregational Church, South Miami, leaving each church fully organized and ready to call a permanent minister.

The four churches he organized now have a combined membership of over a thousand members and contributed more than $5,000 to Congregational Christian benevolences in 1958. His record of organizing four churches after reaching the age of 72 is without precedent in the Florida Conference and perhaps in the United Church of Christ. He is survived by his widow, a daughter, a son, two grandsons and eight sisters. *William N. Tuttle*

Four Wreaths

(Continued from page 21)

to go, for it had been a long and happy day. Paul returned just as Esther came down the stairs. There were tears in her eyes and her husband came quickly to her side.

"Esther—you're crying! What's the matter?"

"O Paul, I feel so ashamed!"

"Why? What happened?"

"I just tucked David into bed and do you know what he said to me?"

"Nothing disrespectful, I hope?"

"Oh no! When I had tucked him in, he looked up at me and said, 'Mother, I didn't expect Jesus to look so old, did you?'

"Paul, I was so shocked! David just naturally thought of that because I had told him the meaning of the empty plate. When you put Mr. Roberts in that place I was almost resentful. I was afraid it would upset David, after he had been thinking that place was for the Christ Child. I thought it was almost sacrilegious to put that old man in his place. Paul, was he really Jesus?"

"Well, perhaps David was right, Esther. You remember that Jesus once said: 'Inasmuch as ye have done it unto one of the least of these, ye have done it unto me.'"

"But Paul, what kind of a Christian have I been, if I didn't recognize him? How terrible! And I'm a minister's wife. I feel as if I should never be forgiven."

"Don't feel that way, Esther! You were the perfect hostess to Mr. Roberts. You have never been more gracious to any guest we've ever entertained. You did it sincerely and naturally. You swept aside the little resentment I think you felt at first. You mustn't condemn yourself."

"But I really didn't recognize him."

"To be truthful, I didn't think of him that way, either. But we have a child in our home, and he saw. I hope that from now on we will see Christ himself in everyone who comes to us!"

A Request

"Please ask *Herald* readers to send orders for Allison Fennell's album, 'Mansions of Music,' to the Eden-Heidelberg Bookstores and not to our church," pleaded Dr. Fred E. Cole, minister of CC Coral Gables church in Florida. Allison Fennell was the subject of our Portrait of the Month in the November 26 issue. Readers wanting his new album of hymns have swamped the church with orders. Please send them instead to Eden-Heidelberg Bookstores in St. Louis or Philadelphia.

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Church and Ministerial RECORD

E and R Address Changes

BARROLL, ROBERT D., Altoona, to R.D. 5, Meadville, Pa., pastor of Watson Run Charge.

DEITZ, JAMES G., Woodmont, to 410 Canner St., Apt. 401, New Haven 11, Conn., (change of residence).

ELSHOFF, AUGUST H., Gresham, to 1616 S.E. Nehalem St., Portland 2, Ore., pastor of Trinity.

FRUTIGER, WALTER M., (G) 1065 Country Club Pl., Corvallis, Ore., minister of Christian education, Federated Churches of Corvallis.

GERHOLD, ARTHUR T., Meadville, Pa., to 192 East St., Wadsworth, Ohio, pastor of Doylestown-Mt. Zwingli Charge.

HAUSER, CALEB, (E) Manitowoc, Wis., to 340 E. McDowell Rd., Apt. 1, Phoenix, Arizona.

JUNGFER JR., RICHARD W., (Ch) Brooklyn Army Terminal, 1st Ave. and 58th St., Brooklyn 50, N. Y.

KECSKEMETHY, LASZLO, (G) San Bernardino, to 7011 Goodland Ave., North Hollywood, Calif.

MORRIN, IVAN R., Kannapolis, N. C., to R.D. 3, Township Line Rd., Norristown, Pa., pastor of Olivet.

NIEMAN, JOHN R., (I) Homewood, Ill., to 39 Lindbergh Blvd., Westfield, Mass.

RIEMANN, WILLIAM J., Mokena, to 293 E. Raye Dr., Chicago Heights, Ill., (retired).

SCHIEMANN, RICHARD, Elmhurst, to 127 N. Illinois St., Villa Park, Ill., (change of residence).

SCHLINKMANN, WILLIAM H., 1024 E. Euclid Ave., Milwaukee 7, Wis., (retired).

SCHNATZ, ARTHUR P., (E) Cincinnati, Ohio, to 9101 Sun Isle Dr., St. Petersburg 2, Florida.

SIEMERS, WILLIAM F., Chicago, to 9727 S. Kostner Ave., Oak Lawn, Ill., (change of residence).

UTKE, ROBERT A., 2671 N. 19th St., Milwaukee 6, Wis., (change of residence).

Code: Ch—Chaplains in the armed forces; E—Emeriti, retired or disabled; G—In Christian service, but outside the E and R Church; I—Inactive, or in secular work.

CC Calls

ALLENBY, H. ALFRED, associate, First Plymouth, Denver, Colo., to South, Braintree, Massachusetts.

BURTON, KENNETH W. F., Addison Street, to Manor Community, Chicago, Ill.

CROOKS, RICHARD D., director of religious education, St. Joseph, to minister of youth, East, Grand Rapids, Mich.

CROSBY, DONALD, to part-time assistant, First, Norwalk, Conn.

ELLIOTT, WILLIS, to Community, Morton, Illinois.

FAUST, FLOYD, to Broad Street Christian, Columbus, Ohio.

FEELY, WALTER J., to United, South Chicago, Illinois.

FREDERICK, PAUL, Methodist, student, to Tipton, Mich.

GREEN, HENRY, to student minister, French, Torrington, Conn.

JONDAHL, H. LYNN, to assistant in the campus ministry, United, New Haven, Conn.

LANDES, HOWARD J., to First, New Castle, Pennsylvania.

MARTIN, THOMAS, Presbyterian, student, to Garden Prairie, Ill.

MC GRAW, JAMES, to student assistant, First, New Milford, Conn.

PITTMAN, DAVID F., to director of Christian education, Litchfield, Conn.

PLETCHER, WILLIAM, to New Palestine and Charity Chapel, Ohio.

RAEF, FRANK, Binger, Okla., to Dayton, Wyoming.

SCHAFER, BENJAMIN M., I.F.C.A., Fargo, Okla., to associate, Free Cross, Fresno, California.

SCOTT SR., WILLIAM T., superintendent, Southern Convention of Congregational Christian churches, Elon College, N. C., to Oakland, Chuckatuck, Va., March 1960.

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SHERK, WARREN, to Community, Richmond, Illinois.

STEPHENSON, FRANKLIN W., Methodist, professor at Adrian College, will also serve West Adrian, Mich.

WOODS, HAROLD W., to Bloomfield, Pittsburgh, Pa.

E and R Installations

ALBRIGHT, JONATHAN P., St. John's, Orwigsburg, Pa., November 8.

AREGOOD JR., JOHN M., minister of Christian education, St. Paul's, Biloxi, Miss., November 1.

BOSTIAN, FRANK K., First, Raleigh, N. C., November 8.

CRUSIUS, DONALD W., Prospect Charge, Northwest Ohio Synod, November 15.

CURVEY, PAUL H., St. Paul's, Troy, N. Y., November 15.

DIETRICH, MERLIN A., St. James United, Barnesville, Minn., October 25.

DUNN, H. STANLEY, Salem, Catasauqua, Pa., November 15.

ELKIN, ROBERT S., St. Paul's, Cedar Falls, Iowa, November 8.

FRANKENFELD, RAYMOND F., St. Matthew's, Baltimore, Md., November 15.

HARTO, ANDREW E., Hungarian, Toledo, Ohio, October 11.

JONES, WILLIAM A., St. Paul's, Covington, Ky., November 15.

LINK, CHARLES G., Ada Charge, Northwest Ohio Synod, November 1.

OPPERMAN, ROBERT H., Immanuel, Plymouth, Wis., November 8.

RITTER, HERMAN S., St. John's, Vincennes, Ind., November 15.

SCHNACKENBERG, JOHN W., Peace, Nisland, S. D., November 8.

SITLER, CLARENCE E., St. Matthew's, Louisville, Ky., November 15.

STEVENS, WILLARD L., Jefferson Church, Jefferson, Md., November 8.

ZIELINSKI, MILTON R., Calvary, Overland, Mo., November 8.

CC Installations, Ordinations and Anniversaries

ASSYRIAN, Chicago, Ill., 40th anniversary, November 15.

ANDERSON, BRUCE F., installation, First, Collinsville, Conn., November 15.

CHAPMAN, WILLIAM L., ordination, McNeely Memorial, Lewisville, Ind., November 1.

CLAYTON, PAUL C., ordination and installation, Central, Orange, Mass., November 15.

HARCUS JR., GEORGE A., ordination and installation, Central, Hilo, Hawaii, October 25.

MAHONEY, HARRY R., ordination, Allin, Dedham, Mass., November 15.

ST. PAUL'S, Seymour, Ind., 100th anniversary, November 15.

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